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A FUNERAL SERMON,

On the death of SAMUEL EWING HALL, *son of Rev. N. H. Hall, who died August 1st, 1833, aged 23 years. Preached in the first Presbyterian Church, Lexington, Ky. at the request of the Directors of the Sabbath School Association.* By J. G. SIMRALL, *Pastor of the Mt. Horeb Church, Fayette County, Ky.*

AN interesting and affecting occasion, my friends, has brought us to the house of God to-day. We have lately witnessed another specimen of the cruel ravages death is continually making on our sinful race. On this occasion, he has singled out no ordinary victim. One that was young, affectionate, and justly beloved; who was just ripening into maturity, just entering upon the threshhold of usefulness to the church and world, and daily becoming an object of confidence and affection to both family and friends, has been removed from our midst. All that was mortal of our deceased friend, SAMUEL E. HALL, has been deposited in the silent grave. His immortal spirit, God has taken to himself, to be employed in the upper sanctuary.

Assembled, as we now are, in His presence, in whose hand our breath is, on an occasion so solemn, and drawn forward as our minds are, to the retributions of that eternity, which are dependent on this frail, fleeting existence, on what subject can I so appropriately address you as the one contained in our text? What prayer flows so naturally from our hearts as this: Teach us, O Lord, so to live that for us to die may be gain?

Death was no part of man's original constitution. Had we continued innocent, our happiness had known no interruption. Pain and misfortune, and evil, could not then have existed in the works of God. But man being in honour, abode not. He who was created holy, happy, is now born to trouble; he who once had access to the pure stream of immortality, must now taste and drink of the bitter waters of death. Such are the rewards which sin has bestowed on our deluded race. But thanks be to God, who giveth us the victory through our Lord Jesus Christ! the purposes of sin are defeated. And even death, the great instrument of his cruelties on the human race, instead of being a punishment, is now a sovereign remedy for all the evils which he has introduced into the world. Though the believer, like the sinner, the natural man, is subject now to the stroke of death; yet in virtue of Christ's work as Mediator, and his (the believer's) union to him, its effects as to him are abolished. From being a punishment, an evil, it is wisely and graciously converted into a blessing, a gain. When he now views death in the light which revelation has thrown upon it, he consider it as a state of sacred tranquility and repose—as a deliverance from all those ills which flesh is heir to. And when he reflects that it introduces him into a state of greater perfection than eye hath seen, or ear heard, or heart conceived, the frown of this dreaded tyrant is then softened down into the smile of a deliverer and a friend, and he can adopt the language of the Apostle, "For me to die is gain," and with him he can desire "to depart and be with Christ."

But such a view of death as this, however, does not, we must confess, belong to men of every character. To those who are so firmly attached to the pursuits and pleasures of this life, that they can conceive nothing beyond the grave capable of balancing their loss; who, unconscious of the beauties of holiness, have no desire to be delivered from this body of sin and death; whose guilty consciences appal them, with the awful anticipation of a future reckoning, death must, in every point of view, be full of terror. Those very circumstances which make it gain to the righteous, to these only, sharpen its stings and awaken its horrors. It is only the true christian then, who can say in the language of the text, "for me to die is gain."

To inquire why it is gain for the christian to die, and then to apply the subject to the occasion which has brought us together, is the business of this discourse. And for the christian to die is gain, because,

I. He is thereby delivered from those unholy appetites and desires, which rule in his members, and are in the present life, great obstacles to the progress of piety. In the state of innocency every faculty of man was pure and holy. Then was the perfect reign of reason and conscience, and duty. But a sad reverse has taken place; appetite and passion combining in league with sin, have usurped the throne, and made the will captive at their pleasure. The body instead of assisting the soul in the execution of its duty, is a heavy incumbrance in the christian race. Whence come all the evils which prevail in the world? come they not hence, even from our unholy propensities, the degenerate state of our natures?

In the believer it is true, these unholy appetites do not reign with such unbridled sway as in the natural man; because he has passed from death to life, being made partaker of a new and divine nature. Sin has no more dominion over him. He walks not after the flesh, but after the spirit; by faith and not by sight. But though the spirit has obtained the ascendancy, the flesh is not yet subdued; the struggle is not yet over; the victory is not yet complete. A continual warfare is carried on between the old and the new man. In vain does the christian expect to rest from his labors, till death has closed the scene, and wound up the conflict. While in the body, he will find some unholy desire to be suppressed, some sinful affection to be mortified, some root of bitterness to be dried up; those unholy feelings which he thought were reduced to entire subjection, will at times revolt, break forth afresh, and bring him down to the dust. Hence we find the best men who have watched their own minds, often lamenting over their want of fervency and delight in the things of religion; and that when the spirit would ascend to heaven on the wings of devotion, the affections and lusts of the flesh drag it down to earth, and loudly call out for indulgence. The Psalmist David and the Apostle Paul, two of the brightest ornaments of religion, described their own experience of this internal struggle between faith and sense, in striking and mournful language. Mine iniquities, says the Psalmist, "are gone over mine head; like the wind they carry me away." And still more explicitly the Apostle thus speaks: "When I would do good evil is present with me: for I delight in the law of the Lord after the inward man; but I find another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

Death itself shall deliver thee, O christian! Rejoice then, at the thoughts of its approach. The evil passions which now harrass you, will then cease to possess any force. When you leave this clay tenement, you bid adieu forever to frailty and imperfection. The soul disencumbered from its earthly load, and having laid aside every weight, then mounts up as on the wings of eagles, and runs and not wearies, and walks and not faints. Sin is forever done away, and virtue holds an universal and perpetual reign. The wintry blasts of death destroy the noxious weeds of vice; but they nip not the buds of virtue. These, transplanted into a milder region, expand and flourish in eternal spring, continually becoming more beautiful and perfect.

II. It is gain for the christian to die, because it removes him from a world of sorrow and imperfection. However desirous we may be for long life, we must acknowledge that but small is the portion of pure and unmixed happiness which we here enjoy. Even the most prosperous acknowledge this truth. Solomon, King of Israel, who enjoyed every thing his heart could desire under the sun; who sought for happiness in power, in knowledge, in pleasure, in fame, and in every way in which men commonly imagine it is to be found, yet declared that all was vanity and vexation of spirit. If such is the state of those whose cup runneth over, what must be the condition of mankind in general, of the world at large? Is it not one of anxiety, care, sorrow, disappointment, sickness, calamity, misfortune? Does not the situation and lot of man here justify the declaration of Job, "that he would not live always;" in other words, that long life is not desirable? I know that in the morning of our days, before we have experienced the cares and sorrows of the world, we imagine the prospect before us to be altogether fair and beautiful. We suppose the path of life to be smooth and easy, strewed with roses, where no thorn is found, and filled on every side with sources of enjoyment. But no sooner do we enter on this path than we find how egregiously we were deceived. Cares and toils, in constant succession becloud our sky. The tender buds of hope are nipped by the killing frost of disappointment. The airy visions of youthful expectation are dissolved by the touch of real life. We find the world stored with fewer enjoyments than we imagined. We see that nothing is to be accomplished without toil and unceasing exertion. We behold around us a fleeting and transitory scene. The friends of our youth are removed into an unknown land, and leave us to pursue our journey alone. And if we are spared, old age with hasty steps comes on, destitute of enjoyment, and leaving us nothing to wish for, but that death would come to conclude our pilgrimage and close our sorrows. I speak not these things to disgust you with the world. In the world, such as it is, God has placed you, and in his appointment you ought cheerfully to submit, until it is his will to call you hence. But if by stating the true estimate of human life—the true situation of our world, I can reconcile you to the thoughts of your departure, and bring you to see that for the christian to die is gain, shall I not have laid the surest foundation for your peace, your happiness, your resignation? And what in the present uncertain and vain scene can attach it to any rational being? What is there is this crazy, polluted, dying world, that can bind our affections to it? O! when the christian remembers there is a world where none of the evils incident to this life are found; a world where the presence of God is always unclouded, and his smile never withdrawn, does he not, like Paul, feel that to be with Christ is far better than to remain here? And when death comes, that certain deliverer from every sorrow, that sovereign remedy for every disease, can he not say, for me to die is gain?

III. It is gain for the christian to die, because, with respect to those who die in the Lord, not only do they rest from their labors, but their works do follow them. Death, while it concludes the cares and sufferings of the just, introduces them to joys of the most pure and exalted nature. What are the joys of Heaven, what the happiness of the just in the upper sanctuary, have not been fully revealed, nor hath eye seen, nor ear heard in what they entirely consist. The world to come is an undiscovered country, from whose bourne no traveller ever returned to tell of what he saw or heard; and indeed were a messenger to be sent from these distant regions, to explain to men the nature of that state towards which they are going, it would be very difficult, if not wholly impossible for them in their present imperfect state, to understand his description of a scene so exalted, and so entirely different from any thing they now know, or can conceive of. In general, however, the fruition of the heavenly state consists in the absence of all pain and sorrow, and the possession of every enjoyment, which the nature of the blessed will admit. And these enjoyments are infinitely various, suited to every character, every condition, and though undoubtedly very different from any thing we know at present, still they are represented in scripture under the notion of those pleasures which we now deem most pure and exquisite. Those who delight in the pursuit of knowledge, and lament that, in consequence of the present imperfection of their faculties, they see through a glass darkly, and know but in part, shall then see face to face and know even as they are known. Those who admire, and love to contemplate great and exalted characters, shall then see, and admire, and enjoy the infinite God. Those who delight in the exercises of devotion, shall be employed continually day and night in praising and serving God in his heavenly temple. Those who are fond of honour and power, shall have their desires fulfilled; for they shall be made kings and priests unto God, and shall be placed upon thrones. Those who delight in the pleasures of friendship, and the endearments of society, shall be admitted into the society of the just made perfect, and an innumerable company of angels, and the church of the first-born; a society of peace and harmony, where charity never faileth, where all is love and unmingled happiness forever. Who can think of these things without perceiving how much all earthly enjoyments fall short in the comparison. And where is the good man who does not often turn his thoughts towards this world, and institute a comparison between the happy state of its inhabitants, and the imperfect, erring, suffering condition of those who dwell below? And as he passes on in his pilgrimage through the scorching sands and houseless wilds of this Arabian waste, can he fail in the midst of his weariness, his solitude, his danger, to turn a longing wish towards that region, where the streams of living waters flow forever, and where there is enough and to spare of the bread of eternal life. O, who with such a prospect before him, cannot say, "for me to die is gain."

IV. It is a gain for the christian to die, because death is the means which heaven hath appointed for refining our bodies, that they may become pure and spiritual, free from every stain and defect. Concerning the soul's immortality, unenlightened reason was able to form conjectures which if not wholly satisfactory, were yet sufficient to excite hope; but the body it gave up as forever lost; it left it, the material part of our nature, in a state of perpetual union with its kindred dust. But christianity has removed the shadows which hung over the region of the grave. It teaches that the separation between the soul and the body is only temporary. This body of which you are so passionately fond, and whose loss you so much dread, must indeed see corruption; but it shall not be forever in the grave. "The hour cometh when the earth and the sea shall give up their dead; when they that are in their graves shall hear the voice of the Son of God and shall come forth; and when this mortal shall put on immortality, and this corruptible shall put on incorruption. At the general resurrection of the just, those weak, frail and imperfect bodies, which at present are subject to so many wants, infirmities, and diseases, shall arise glorious and perfect, no more liable to decay, or death, or pain." "It is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body like unto the glorious body of the Son of God."

I now proceed to apply what had been said, to the affecting occasion of our present meeting. Nor can the application appear difficult or unnatural. Amidst the many sorrowful reflections which this afflicting dispensation of Providence suggests, it is no small consolation to think that our deceased brother has been an unspeakable gainer, by that change, which to us is so distressing. Yes he whose loss to the church and society we so deeply feel, whose seat is unoccupied to-day;—"whose joyful entrance into to the kingdom of his Saviour and God, we have so lately witnessed," is an unspeakable gainer, by that loss we so sensibly feel. His warfare is over, his victory is complete, his labours have ended, and his works do follow him. "Washed in the Saviour's blood, cleansed from the defilements of sin, he has winged his way from a perishing world to the mansions of unclouded light and glory, no more to weep, no more to die. His suffering is past; his day of trial is over; his unending joy is commenced; his heaven is begun, and because his Saviour lives, he will live also."

From the time of our brother's redemption, and espousals to the cause of his Master, which was about five years since, to the day of his translation to the new Paradise above, "he endeavoured assiduously to devote himself wholly to the service of his Redeemer; he daily dressed his soul before the glass of God's word; and cultivated those graces that adorn and polish, the life and the character of a christian. Whatever of the tender and amiable feelings of our nature,—whatever of sensibility, good sense and prudence,—and whatever of an enlarged, cultivated and growing mind he possessed,—and he had them all in an eminent degree,—were consecrated to the glory of his Saviour, and were counted as less than nothing, that he might win the eternal prize that is in Jesus, and be found in him, enrobed with his spotless, perfect righteousness. He was ever anxious to do good, to enjoy the light of the divine countenance, and perform works of love and mercy, whenever opportunity offered. Whatever his hands found to do, to visit the distressed, to keep himself unspotted from the world, to instruct the destitute and ignorant, and to use his whole influence and powers for the cause of Zion, was not the transitory feeling of his heart, but was embodied into being, and characterised every part of his religious life. He counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord. His Father's name was indeed written on his forehead; for God was first in all he did –first in his heart—first in his affection, gratitude and love. His light was not hid under a bushel, but it shone forth out of the golden candlestick of God's word. All could take knowledge of him that he had been with Jesus. In his intercourse in life, all who knew him, are witnesses, how discreet, unblameable, and holy was his conversation; how anxious to promote the eternal interest of all his friends; how near his heart their salvation lay, and what a deep, what an ardent interest he took in all that relates to the prosperity of Zion. If there were any things of good report, or lovely, or virtuous, or holy, he thought on, these were the things he practised. Nothing gloomy, austere, or repulsive formed any part of his religion.—That religion which is pure and undefiled before God and the Father, he endeavoured to exemplify continually, presenting, in a most remarkable point of view, an example of christian forbearance, self-denial, meekness, patience, tenderness, affection, devotion, energy—in all the relations of life, and in all the duties which devolved upon him while he pilgrimaged among us. He gave to heaven, it was all he had, his life, his heart; he gained from heaven, it was all he wished, a friend, the Redeemer of his soul. His life was serene, and useful; his death but an exchange of an earthly prison, for a heavenly and an eternal paradise.

And now how shall we apply this subject to our own hearts? "We are called to mourning; but we mourn not as those who have no hope. As a society, as a church, as members of the community, our loss is great; who will make up the breach?" One of our number, dear to all, beloved by all, in the morning of his life, with the most inviting prospect before him, has passed from the lower to the upper table of God's banqueting love. We would not call him back again, though his sun has gone down thus early. We know it is now no subject of regret to him, that he was so prematurely called away from prospects the most flattering, that he was compelled to close his eyes, so soon on a world, for whose good he had consecrated himself. No, other objects occupy his mind, other thoughts engage his attention, and will continue to engage it forever. In the full fruition of eternal joys, he is far from looking back with lingering regret, on what he has quitted here below; and far from wishing again to return to the scenes of this shadowy state of being. Weep not then for the dead in Christ: but weep for yourselves, your families, your friends. Imitate the example of him who is gone—and you too ere long will follow his path-way, and behold him again a glorified saint around the throne of the Most High. And now that his mantle has fallen upon you, O let a double portion of his spirit animate every one of you, every member of the church, that you like him, may feel to live, is Christ, "but to die is gain."

But by none perhaps will the removal of our excellent friend, be more deeply felt, than by those who are engaged in the Sabbath School cause. This was a subject that lay very near his heart, and in which he was deeply interested. He felt it to be a duty as well as a high privilege to devote himself to the work of storing the youthful mind with religious instruction, and training up young immortals for the kingdom of heaven. Early in his religious life, after he had determined to consecrate his time entirely to the work of the Lord in the gospel ministry, and had entered upon his preparatory studies, did he also embark in this cause; and with perseverance, and a deep sense of the responsibility that rests upon all engaged in this work, did he prosecute his labours. For years he has been a devoted and efficient Teacher in the School in this church, during the early part of the day, while in the afternoon, he was engaged as Superintendent and Instructor, in a large and interesting school in the neighbourhood. Here he has sown the seed of virtue and immortality, and plentifully watered it with his prayers and tears. With the members of his class in this school, and with the school in general, that he superintended in the country, I would condole, because of the severe blow you have sustained, by the loss of your beloved friend and instructor. Lasting memorials, I am persuaded, will yet follow his labours and instructions among you; your consciences will bear witness, that he has addressed you many arguments in behalf of a religious and virtuous life, that he has often pointed out to you the way of life and salvation, that he has often warned you of the dangers incident to youth, and often given you many earnest and solemn invitations to repentance and acceptance of the Saviour of sinners; which, if neglected and misimproved, will leave you entirely without excuse in the day of the Lord. —O my young friends, let the melancholy reflection, that you will see his face and hear his voice no more, until you meet him in judgment, quicken your recollection, and incline you more readily to comply with the solemn advice which he gave you, while he was yet with you. Let your respect for the memory of your deceased friend, induce you to regard his living admonitions, and to lay to heart his earnest expressions of desire for your happiness, even upon his dying bed. Though he is gone, these things yet speak to you in the most affecting manner. And my dear friends—the Teachers and Superintendents of these Schools—you who were associated with him in this labour of love; you who have taken sweet counsel with him concerning the interests of this noble cause; you whose prayers and tears have so often mingled with his around the mercy seat, in behalf of these immortal spirits committed to your care; and who expect ere long, when your course is ended, to be re-united with him in the praises of the upper world;—O let his zeal, his devotion, his energy, his example, animate your bosoms with a double portion of the spirit of your work; and let the bright and cheering hope that when you also shall be called into eternity,—you shall then meet many of these young immortals, saved by your instructions, your prayers, stimulate you to more untiring zeal and perseverance in this heavenly work. Dear friends, when you come to die, and pass into another state of existence, when you look back upon the scenes of earth, you never will regret the time, the labor you have spent in this cause. Think you, our departed brother, as he looks down to-day from that ineffable glory by which he is surrounded on high, regrets the time, the labors he spent, in training up the young immortal mind for heaven; think you he regrets that he took so deep an interest in every thing that relates to the prosperity of this enterprize? No, never. But on the contrary, as far as memory can be supposed to contribute to his happiness, by associating the present with the past,—it is the recollection of these labors of love– it is the remembrance of the many sabbaths, a great portion of whose time he spent in this holy cause, that now heightens his pleasure, that now constitutes one of the brightest gems in his crown of rejoicing, and makes up one of the sweetest notes in his immortal song. A voice from the skies, therefore, addresses you to-day; it says, be not weary in well doing; be faithful unto death, and you too shall reap a crown of eternal rejoicing.

Finally, this subject addresses itself to all present; it teaches us the frailty of all things beneath the sun; it tells us how rapidly we are passing to another world, and brings to our minds the remembrance of the solemn appointment of heaven, that man dies and goes to his long home—while the mourners go about the streets. Yes, dear hearers, the wheels of nature are not made to roll backwards, but forwards; every thing presses on towards eternity; from the birth of time an impetuous current has set in, which bears all the sons of men towards that interminable ocean. And while heaven is attracting to itself, whatever is congenial to its nature; whatever is pure, and permanent, and divine, hell also is enlarging itself, and filling up with the slaves of lust and sin, and whatever is fit to be consumed by the fire of God's eternal displeasure. On this stream we have already embarked, and toward this ocean of bliss or woe we are fast gliding; nothing can stay our progress, or impede our course. And God has most solemnly admonished us that this fleeting existence is the only time of preparation for this eternity; that there is no work, nor wisdom, nor knowledge, nor device in the grave whither we are going; and that if a preparation is delayed until this life closes, all is lost forever. And the fact that life is short—that it is uncertain—that multitudes are cut down when they least expect it, and when they are least prepared for it, is abundantly presented before us every day. These things God has hung forth as blazing beacons in the heavens, in the sight of all men, that they may take knowledge of them, and be solemnly warned not to trust in so frail a fabric as future life, in order to prepare for another world.

And now, God has again come into our midst, and by removing one in the morning of his existence; one whose prospects for long life were as flattering perhaps as any now in this assembly, he has again admonished you of your mortality; he has again warned you of your danger; told you to be also ready, and to have your work done before the night of death shall come when no man can work.

O! dear hearers, watch, pray, for ye know not at what hour the Lord cometh. The time is short; whatever you have to do, do quickly. Soon you will be hurried to the bar of God; soon the day of grace will be past; the hour of mercy will have run out; the hope of salvation will have expired: "The summer time of God's love will be ended, the harvest time of gathering souls into the kingdom over, and your souls not saved, but lost forever."—Ponder well your path; secure the crown of eternal life, and you shall never die. Make the unchangeable God your portion, fly to the Lord Jesus Christ for refuge, and when the storm comes you shall be safe—for God out of Christ is a consuming fire. O ye frail, dying, immortal beings, ye travellers to the grave and eternity, your time is fast passing by, your days are fast rolling on, and death with rapid strides is fast making his approach. Already he may be at the door; already his uplifted arm may be ready to cut you down.—There is no evading his stroke; it is fatal, it is final. O! then that you would hear the voice of mercy to-day, and harden not your hearts! "And may the influences of God's spirit be copiously rained down upon your hearts; may the God of all grace and consolation spread the mantle of his love over all the relatives and companions, and fellow-laborers of our departed friend, that they may breathe his spirit and follow him as he followed Christ; and may we all be carried safely through this world of sin, and finally meet our beloved friend, without spot or blemish before our Father's throne, for the Redeemer's sake.

From the Missionary Herald for October.

Missionary Intelligence.

BOMBAY.

Extracts from the report of the Missionaries for 1832.

Mr. Stone and Mr. Ramsey, and their wives, and Miss Farrar, reside at this station.

Stated Religious Services.

We have three services regularly in the chapel on the Sabbath. The first is held at nine o'clock in the morning, at which time a regular discourse is delivered. The number of those who attend varies from 60 to 120, those who are in one way or other connected with the mission are required to attend; but others who are not connected with us in any way, and over whom we have no control, often come. These last, however, seldom wait to hear a whole discourse. Few are yet to be found among the natives, who are disposed to suspend their usual labors on the Sabbath to attend at the house of God and hear from his servants the messages of love.

The second service is in the afternoon at half past three o'clock, and is designed for the teachers and scholars in connection with our schools in Bombay. On these occasions the boys are examined as to their knowledge of the catechism, commandments, and other Scripture lessons, which have been previously assigned them. The teachers are at the same time assembled by themselves for reading the Scriptures and instruction. After which an address to the teachers and children collectively, and others who may be present is made, and the meeting is closed with prayer.

The third service is conducted in the English language, and designed for those in connection with us who understand English and other Europeans who may attend. The attendance on this service and attention is such as to encourage us to continue it. The united prayer-meeting, on the first Monday in each month, is regularly observed by us.

On the afternoon of Tuesdays we have a meeting in the chapel for the benefit of the teachers of our schools. A few of the girls from the first classes in the schools attend this meeting, and strangers are occasionally present. The exercises are conducted on the plan of a Bible class.

In addition to those, a daily service is held at the chapel at nine o'clock in the morning, consisting of the reading and expounding of the Scriptures, and prayer, for the benefit of the workmen in the printing department and others who may attend. We are happy to state that the number of natives of different castes, who call at the chapel for books and religious discussions, is increasing—not only of those who reside in Bombay, but of those from various parts of the country, who visit Bombay for traffic or religious observances.

A meeting has been kept up during the year in Mazagaum, for the benefit of the Europeans and others who understand the English language in that village. The attendance at this meeting is also small.

Street preaching has also been attended to. We are in the habit of going out daily among the people to converse with those who may be disposed to listen to the word of God when brought to their doors, but who are not willing to seek after it, where it is statedly preached. On these occasions the missionary goes out and commences a conversation with one or two, and soon others collect around him. He cannot deliver a regular and systematic discourse upon any one topic, nor is it desirable to do so. The subject of his discourse varies according to the character and disposition of those with whom he may converse, and assumes the didactic, argumentative, and not unfrequently the polemic, form. During the short space of half an hour he may have a hundred hearers or more, and at no one time, perhaps, more than 20 or 30.

Tours for Preaching and distribution of Tracts.

Fully convinced of the importance of spreading as wide as possible among the people the knowledge of the truth, several short tours have been performed, by the members of this branch of the mission during the past year. In January last the villages of Thull, Allegag, Revadunda, Rohay, Ashtamee, Parlee, Nagoatney, and the island of Caranja, were visited by two of our number. Besides examining the schools in connection with the mission in the villages, they had the happiness of preaching the gospel to many people whom they found in the bazars, streets, and schoolrooms. They also distributed about 3,000 portions of tracts and Scriptures before their return. A few schools, not under the care of the mission, and which are taught by brahmins, were supplied at their request with tracts and portions of the gospels, to be read in the schools. They found all classes of the people willing and eager to receive the tracts except the Mussulmans. With these they had frequent conversations. They invariably conversed temperately and reasonably until the way of salvation through Christ, the Son of God, was spoken of; and then immediately exclaiming "Blasphemy! blasphemy! God has no Son"—they went away in a rage. Truly the offence of the cross of Christ has not yet ceased—the name of Christ is now an offence to many, but must be the glory of all nations.

In going to the village of Agraum the missionary was met by an individual who solicited a tract, saying, "I can read." He requested a copy of the New Testament. As the missionary had none with him he was told to call in the evening at the teacher's house in Revadunda. In the evening he came, and was furnished with portions of the Scriptures and such tracts as were judged suitable. During the conversation which was held with him, he confessed that he had from his childhood worshipped idols until he heard the word of God preached in one of the schools, two years ago, and had

received tracts concerning the Christian religion. From that time he ceased to worship idols, having thrown his own away. The parable of the barren fig-tree was explained to him, and while he heard, he wept. The next morning he called again and more conversation was had with him. He said he had read one of the tracts to his parents, but they were not disposed to attend to the truths it contained—for his part, however, he was determined, he said, never to go back to the worship of idols. He acknowledges that Jesus Christ is the Savior of sinners and seems to be fully convinced of the folly and sinfulness of Hindooism, but is restrained by fear from publicly acknowledging the religion of Christ. During the same month another member of the mission visited the village of Panwell, examined the school under the care of the mission in that place—preached the gospel and distributed books to the people at the school-house and in the bazar. Our schools on the continent have been visited twice during the year by the members of the mission, besides the monthly visitation of the superintendent of these schools, who is an interesting and intelligent Jew.

The number of tracts and portions of Scripture distributed by us during the year will amount to more than 6,500, besides 250 bound copies of the New Testament.

Schools.

In connection with this branch of the mission we have at present 17 schools in Bombay, of which 12 are exclusively for females; and 22 on the continent.

The children in the 1st and 2d classes in all the schools read the Scriptures and other printed books. Many of them read fluently and understandingly. They are also required to repeat the ten commandments and a catechism containing a summary of Scripture history and doctrines.

A Temperance Society has been formed in the mission upon the principle of *entire abstinence* from ardent spirits, except when used medically. Eleven men in the printing office, viz. three Indo-Britains, one Portuguese, three Parsees, and four Hindoos, are also members of the society.

Distribution of Books.

During the last year we have distributed in and about Ahmednuggur some thousands of religious books and portions of Scripture. All classes of Hindoos have sought for them, and we believe they have been generally read and understood. The brahmins have apparently fears of the consequences of them. To the Mussulmans we have given Hindoostane books as we have had opportunity. The demand has not been great. There are here many deluded followers of the false prophet. This was formerely the capital of the Mohammedan power in the Deccan. They are generally very haughty, bigoted, and not inclined to hear or examine. The demand for Goojurattee books has been still less. There is a considerable number of Goodjurattee people in Ahmednuggur. They are principally engaged in traffic, and seem to inquire for nothing more than how they shall accumulate treasures for the present life.

The dealings of God towards this infant mission hitherto, have been mysterious to us—mysterious in cutting down our lamented Hervey, removing another most valuable laborer by ill health, and leaving the most unworthy at this remote station alone. But confident I am, that, in this our extremity, God has been pleased to bless us with spiritual blessings. The spirit of inquiry that has been excited has not been excited by the wisdom and power of man. Of this I am confident, and feel disposed humbly and thankfully to acknowledge. To God be all the praise.

CEYLON.

The account of the examination of the students in the seminary at Batticotta, presents a view of the studies pursued in the seminary, the proficiency of the pupils, and of the kind of influence which that institution is exerting and likely to exert on the young men trained up at it, and through them, on the Tamul people. The account was forwarded by Mr. Winslow, under date of Sept. 20, 1832.

Another examination was held in September, in the English language, before Sir Robert Wilmot Horton, the governor of the island; a plan of which has also been forwarded by Mr. Winslow, embracing a pretty extensive course of studies in grammar, geography, the several branches of the mathematics, astronomy geometry, and natural philosophy, together with a course of biblical instruction, and also one on the evidences of Christianity.

Extract from the Journal of Doct. Scudder at Panditeripo.

June 13, 1832. Returned from Madeyungkurdul, where I have been holding a three days' meeting. Mrs. Scudder came over on the afternoon of each day to meet the women. Brother Spaulding spent two days with me. Sister Spaulding attended on Tuesday afternoon and evening. We were accommodated with a good tent, which was presented to me by the kind physician who attended me on the Neilgherry Hills, but which of course belongs to the mission. Would that I could say, I have witnessed what is often seen at three days' meetings in America. But I have no such grounds in which to put seed; no such clouds have emptied their rain. On ground which has been hardened by the idolatry of thousands of years, and upon which but a very few drops of the rain of the Spirit have ever fallen, I have to labor and try and strive, and hard laboring and tugging and striving it is. Enough at times to draw tears from the most elevated faith. But I would not yield to discouragement. Even in this village God has put honor on his word. One has been baptised in the name of the Father and of the Son and of the Holy Ghost, before many witnesses, and another over whose head the suns of twelve years have not probably revolved, has enjoyed the same privileges. Let Christians in their three and four days' meetings remember the dry and parched lands of India.

SANDWICH ISLANDS.

Extracts of a letter from Messrs. Thurston and Bishop, dated Kailua, Island of Hawaii, Nov. 3, 1832.

We still cherish the hope of doing something ere long by way of instructing this people in the art of making cloth. To what extent this might be done we have no means of determining. A few wheels and other apparatus for carding, spinning and weaving cloth might seem to be sufficient to make an experiment; and so it might, were there any persons able and ready to instruct them. But the hands of our ladies are fully employed, and were they well acquainted with the process of making cotton cloth, we doubt whether their other cares would give them leisure to do it.

Concerning the present state of religion among us we can hardly speak definitely. Since our last communication in May last, we have had much to discourage and try us: but we still hope for the best. Indeed we know that all these things have been ordered for the good of the church, and it has taught us to look beyond human means for help in time of need.

Revivals.

Presbyterian Church in Norristown, Penn.—Extract of a letter to the editor of the Philadelphian, under date of Norristown, Penn. Sept. 30, 1833.

The session resolved to commence public worship on Friday evening last, and to continue the services through Saturday and the Sabbath. Our church being without a pastor, the Rev. Mr. Woolcott, the Rev. C. W. Nassau, and the Rev. John R. Dodge officiated for us.

For some days preceding the communion a deep inquiring spirit was prevalent. Many souls were asking, What shall we do to be saved? On Saturday last *nineteen persons were added to the church by examination* and one by certificate. On the evening of the same day the ordinance of baptism was administered in the church by the Rev. John R. Dodge upon ten adults and twelve children. Previous to the administration of this solemn rite Mr. Dodge gave a statement of the Lord's dealings with him, and of his reasons for leaving the Baptist church. His account of his change of sentiments was solemn and interesting. It was listended to with great satisfaction and sympathy. He is indeed a good preacher, as well as otherwise a very interesting man.

Our church is awake: the spirit of prayer goes forth: our youth have established a prayer meeting; and it is delightful to hear them pour out their hearts to God. A short time past, if any one was called on to lead in prayer, he seemed backward, but now it is rare for one to refuse. Oh that God in the infinite goodness of his mercy would continue his work of grace upon the hearts of the people, until every soul in this village and neighborhood shall be converted to God! Your Brother in Christ,

W. P.

Increasing Zeal for Missions.

Extracts from a communication of the Rev. A. Bullard, General agent of the American Board for the Western States, to the Corresponding Secretary of the Board. The testimony he bears to the increase of zeal in the noble cause in which he is engaged, must be gratifying to all who are interested in the promotion of the kingdom of Christ.

"The Rev. Artemas Bullard, general agent for the Western States, has travelled extensively, during the year, in Ohio, Indiana, Illinois, Kentucky, Tennessee, and Pennsylvania, visiting colleges and theological seminaries, attending meetings of ecclesiastical bodies, and preaching to numerous congregations. In the seminaries and colleges he has visited, the pious students have formed Societies of Inquiry on Missions, and are giving much interested attention to the subject. The society in the college at Danville, Kentucky, have undertaken to furnish every Presbyterian family in the state with a copy of one of the missionary papers of the Board every six months; and have already distributed the first paper. The society in Jefferson College, Pa., have undertaken the same work for one part of that state west of the mountains."

Refering to these facts Mr. Bullard says, "From these circumstances, and others previously narrated, you may form some idea of the materials with which I am called to work. Better cannot be found in the *land* or *world*. It must be cheering to the heart of every Christian acquainted with the facts, to see what instrumentality the Lord Jesus Christ is now raising up through this mighty valley, to be speedily employed in publishing glad tidings to earth's remotest bounds."

In reference to his agency generally, Mr. Bullard says, "I cannot describe the anguish of spirit I frequently endured, after it had been decided that my life should be spent in the service of the American Board of Commissioners for Foreign Missions, as general agent for the Western States. I felt that I was young, and that the vast field to be occupied would bring upon me responsibilities which ought to have been sustained by a man of much more experience, and far greater talents, than I could be supposed to possess. My heart sunk within me, when my mind fastened upon the obstacles which I imagined would obstruct almost every step of my path. From what I had known of the indifference and avaricious opposition with which former agents of the Board were obliged to contend, when the claims of the heathen were first laid before the churches of the East, it was natural to suppose that I should long be compelled to contend with a much more chilling, deadening influence among the less informed churches of the West. From what I had seen and heard, too, of the spirit of strife and party by which the churches of this great valley were agitated, with reference to most of the other benevolent institutions, I trembled lest I should be called to encounter much of the same feeling while laboring for the American Board. But I was never so happily disappointed as I have been in ascertaining the spirit with which the churches of the West actually hear and discharge their obligations to the perishing heathen. With one or two individual exceptions, I have not yet found a man in the Presbyterian Church, who does not apparently feel the most perfect confidence in the A. B. C. F. M. Some churches I have found, which can hardly unite their efforts in favor of any other benevolent institution, that look upon the American Board as common ground where they can meet and harmoniously labor for the conversion of the world.

"From the experience I have already had, I am confident it will not require more labor and money to disseminate missionary information among the churches at the West, than has been expended among those at the East, to bring these comparatively infant churches to furnish an example of Christian benevolence and self-denial, hitherto unequalled in any section of the country. The eagerness with which all the churches I have visited listen, while their obligations to publish the gospel to every creature are pressed upon them, and the promptitude and cheerfulness with which they give to aid this *good cause*, go far to compensate for the sacrifices of separation from relatives and absence from home, and furnish the most cheering indication, that the means will be furnished to send forth and sustain all the suitable men you can obtain to go forth as messengers of salvation to the millions on millions dying in idolatry and sin."

Letter from Smyrna.

[From a Correspondent of the Boston Recorder.]

Arrival of Mr. Schauffler—Correction—Imprisonment of a Jewish Convert—German Mission at Shusha broken up.

SMYRNA, AUG. 3d, 1833.

I am happy to say that the arrival of brother Schauffler and still later letters from Constantinople enable me to correct the statement in my last letter of the increased prevalence of the plague in that city. It is with pain however I add, that by a fresh arrival we learn that a great fire was raging there and some fears were entertained of an insurrection.

Within the present week, David Matthew, one of the Jewish converts baptized in my house, in consequence of going among the Jews and proclaiming his firm belief that Jesus is the Christ, was thrown into prison and threatened with punishment. At my solicitation, however, through an officer of the government, he has been promptly set at liberty.

Mr. S. brings the melancholy tidings that the German mission to the Armenians at Shusha has been broken up. Though misnamed Christian patriarchs and emperors may thus persecute the church, nevertheless "the foundation of God standeth sure." J. B.

WESTERN LUMINARY.

LEXINGTON, KY.

WEDNESDAY, OCTOBER 16, 1833.

☞ Mr. MATTHEW CAMPBELL and Mr. ANDREW ROSS are now acting as agents for the Western Luminary. The friends of our paper will please to lend them their aid, so far as convenient, in procuring subscribers and making collections.

We hereby tender our thanks to those gentlemen who have kindly consented to act as agents for us; and also to those ecclesiastical bodies of our church, which have recently adopted resolutions expressive of their approbation of the Luminary, and recommending it to the members of our denomination.

TO CORRESPONDENTS.—The communication from the agent of the Western Agency of the Presbyterian Education Society, and the article respecting South Hanover College, Indiana, are unavoidably deferred till next week. "H." is received.

ERRATUM.—The text on which the Sermon on our first page is founded, was inadvertently omitted in the proper place. It is Phil. 1: 21. "For me to die is gain."

Meeting of Synod.

The Synod of Kentucky commenced its sessions in the McChord church in this city, on Wednesday last. The meeting throughout was an interesting one, characterized by harmony and good feeling. Although several highly exciting questions were discussed, at considerable length, the moderation and Christian forbearance of the members generally was peculiarly gratifying.

During the meeting of Synod, a Four Days' (Sacramental) meeting was held in the First Presbyterian church; which was attended by large and attentive congregations. On Sabbath last, several members were received into the communion of that church.

The Synod adjourned on Monday night, after 9 o'clock, to meet at Danville, on the 2d Wednesday in October next. The closing exercises were peculiarly solemn and impressive.

For an account of the proceedings of Synod, the reader is referred to another part of today's paper. We have not attempted to give the proceedings in detail, but merely to present such extracts from the minutes, as we deemed of general interest.

A Scene in a Christian Land.

The eyes of our citizens were presented with a scene, a few days since, which, for the sake of humanity, for the sake of consistency with our character, as a community professing to be at least nominally Christian, it is sincerely to be hoped, may never again be exhibited in our streets. We refer to the barbarities connected with the merciless traffic in human flesh, which is continually carried on in our community, by beings in the shape of men, who, from the very nature of their occupation, must have rid themselves of all the common feelings of humanity. Will the statement be credited, that in this boasted land of freedom, this land of civilization and refinement, and christianity, a large company of human beings, manacled, and chained together, like wild beasts, were recently driven through our streets, to be sold, like cattle, in a distant market! True, their complexion was darker than our own; but were they not created by the same gracious being who gave existence to the more favored white man! Were they not men, and women, and children! Were they not possessed of sensibilities a thousand times keener and more honorable than could be claimed by their merciless drivers! And in tearing them from their parents, their children, their husbands, their wives, were not the strongest, the most endearing, the most sacred ties of nature sundered! Oh, what a scene does such a drove of unfortunate, trodden down human beings present to the eye of humanity! What heart that possesses a spark of benevolence, is not ready to burst with anguish at such an exhibition, unblushingly made, in open day, in the streets of one of our principal towns! We talk of the African Slave Trade, and our sympathies are excited. But why need we refer to Africa to arouse our sympathies, when the Slave Trade exists in the very bosom of the community where we dwell! Is there to be no end to this barbarous traffic in the tears, and blood and sinews of our own species!

Controversy on Campbellism.

In our paper of the 2d inst. we stated that arrangements had been entered into between the Rev. Samuel Taylor, and Mr. George W. Elley, a preacher, or *teacher* of the tenets of the celebrated Alexander Campbell, to hold a public oral discussion touching several of the most prominent points of the Campbellite heresy. Pursuant to agreement, the parties met in the Presbyterian church at Nicholasville, on Wednesday, the 2d inst. at 10 o'clock, A. M. According to the previous arrangements, the parties were each to occupy half an hour, alternately; the debate "to continue from day to day, till the parties signified their willingness to adjourn." An immense concourse of people were assembled, who manifested, throughout the whole occasion, the deepest interest. The debate was commenced, at the hour specified, by Mr. Elley, who was followed at the close of the half hour, by his opponent. Thus the discussion continued, till Friday evening; the first two propositions only having been under discussion. It was then agreed to postpone the debate until Thursday, the 17th inst. Accordingly, tomorrow, (17th inst.) the discussion will be resumed on the last two propositions, namely:

"3. Is immersion necessarily connected with faith and repentance, in order to remission of sins?

"4. Are any born of God, or of the Spirit, unless it be those who are immersed in water and raised out of it!"

Mr. Elley assumes the affirmative of the 3d proposition and the negative of the 4th. Rev. Mr. Taylor takes the negative of the 3d, and the affirmative of the 4th proposition.

Kentucky Colonization Society.

It will be perceived, by the following official publication, that the Managers of the Kentucky Colonization Society, contemplate fitting out an expedition, to rendezvous at Louisville, on the 1st Monday of March next. It will also be observed, that the Board have procured the services of the Rev. W. P. Macknight, as agent of the Society. From our knowledge of Mr. Macknight, we doubt not that this appointment will prove acceptable to the friends of the cause in Kentucky. We sincerely hope, that those who feel interested in this truly philanthropic work, will co-operate with the Board of Managers, in effecting the grand objects they have in contemplation for the promotion of the cause of African Colonization. There has never been so much interest felt upon this subject in the community as there is at the present period;—and this is emphatically the time for *action*.

At a meeting of the Board of Managers of the Kentucky Colonization Society, convened in Frankfort, October 8th, 1833, the following preamble and resolutions were adopted, viz:

Whereas, from the general prevalence of the Cholera throughout our country during the past summer, it is deemed impracticable to fit out another expedition to Liberia in November next, as was contemplated by a former resolution of this board passed on the 13th day of April last:—

Resolved, That the fitting out of said expedition be postponed until the next spring, to rendezvous at Louisville, Ky. on the 1st Monday in March, 1834, and that our Agent and Auxiliary Societies be requested to adopt such measures as shall in their opinions be best calculated to carry this resolution into effect.

Rev. W. P. MACKNIGHT, of the Methodist Episcopal Church, has been duly appointed an Agent of this Society, and as such is respectfully recommended to the public generally, and to the friends of the cause in particular. By order of the Board of Managers,

H. WINGATE, *Recording Sec'y.*

☞ Editors friendly to the cause, are respectfully solicited to give the above a place in their papers.

Expedition to Liberia.

We learn from an official publication by R. S. Finley, Esq. agent of the N. Y. Colonization Society, that the ship Jupiter, heretofore employed in the service of the American Colonization Society, has been recently purchased by an active friend of the Society, in the city of N. York, and was to leave that port for Norfolk, on the 5th inst, and thence on the 20th, for Liberia. About 100 emigrants are expected to take passage in this vessel, mostly slaves emancipated for that purpose.

Colonization Meeting in Albany, N. Y.

A very spirited meeting, as we learn from the N. Y. Observer, was held on the 1st inst. at Albany, to promote the objects of the American Colonization Society. Addresses were delivered by several gentlemen, amongst whom we observe the name of Lieut. Governor Williams, of Liberia. The following resolutions were adopted:

Resolved, That this meeting having heard the statements of the gentlemen who have addressed them, are fully satisfied of the importance of the efforts of the Am. Col. Soc. and that it is our solemn duty as men and as christians to cooperate with them.

Resolved, That it is desirable the city of Albany raise a sum sufficient to transport to the colony in Africa ONE HUNDRED colored emigrants; it being understood a large number are ready to take their departure whenever the means can be provided.

Before the meeting adjourned, cards were circulated to obtain subscriptions, and upwards of *six hundred dollars* were immediately subscribed. Pledges were given to increase the sum to *three thousand dollars*.

PALMYRA, MISSOURI.—We are gratified to learn, that a considerable revival of religion is in progress in the region of country around Palmyra. At a Camp-meeting, held there last month, which was continued five days, 64 members were received into the communion of the church.

STATE TEMPERANCE CONVENTION OF N. Y.—In last week's paper we noticed the meeting of a Convention for the promotion of the cause of Temperance in Massachusetts. We learn by the last Temperance Recorder, that a similar meeting is to be held at Utica, New-York, on the 20th of November. Every Society in the state is urged to send one or more delegates to this Convention.

Synod of Kentucky.

Extracts from the Minutes of the Synod of Kentucky, at their regular annual meeting at Lexington, October, 1833.

Wednesday, Oct. 9, 1833.

The Synod of Kentucky met, pursuant to adjournment, at the M'Chord church, Lexington; and was opened with a Sermon from Bro. R. J. Breckinridge, from 1 Cor. 1: 21. "For after that in the wisdom of God," &c. After which, Synod was constituted by prayer from Bro. Robert Stewart, senior minister present.

Bro. W. L. Breckinridge was elected Moderator; and Bros. A. Todd and Jno. McKinney, Jr. were appointed Clerks, *pro tem.*

Synod had a recess till 3 o'clock, P. M.

Met after recess. The Committee appointed to obtain from the agent of Synod for Centre College, a detailed report of his agency, made a report, which was received, read, and put on the docket.

The Committee appointed to draft a fraternal letter to the Muhlenburg Presbytery, requesting them to desist from memorializing the General Assembly to be stricken off to the Synod of Tennessee, reported a compliance with the duty assigned; and the member present from Muhlenburg Presbytery, reported to Synod that said Presbytery had desisted from so memorializing the General Assembly.

A report was received from M. G. Youce, Treasurer of Synod, which was read and approved.

Thursday, Oct. 10.

The Judicial Committee reported an appeal from a decision of Ebenezer Presbytery, by Benedict H. Hobbs, which Synod agreed to take up. Bro. J. M. Preston was appointed counsel for appellant. The Moderator then gave the solemn charge, as required by rule; whereupon, the parties were heard in full. The members of Ebenezer Presbytery having withdrawn, and all the previous steps being taken, Synod unanimously affimed the decision of the inferior judicatory. From which decision said Hobbs gave notice that he would appeal to the next General Assembly.

Overture No. 1. [on the subject of Slavery] which was postponed from last Synod, was taken up, a substitute adopted, and an amendment offered thereto was discussed in part, when it was agreed to take recess until 3 o'clock, P. M.

Friday, Oct. 11.

The Committee appointed to examine the records of West Lexington Presbytery, made a report approving the records, with one exception;—which report was received, and recommitted to them, with the addition of Bros. A. Todd and Huber, to the committee.

It was agreed to dispense with taking up the unfinished business of yesterday, for the purpose of acting on a request from the session of the First Presbyterian church in this city, to celebrate the Lord's Supper with them on the ensuing Sabbath, and also for assigning a place for the next annual meeting of Synod. Whereupon, it was resolved to accept the invitation of the Session of the First church.

It was resolved to hold the next regular meeting of the Synod at Danville, on the Second Wednesday of October, 1834.

The substitute and amendment thereto, on overture No. 1. being further discussed, the following preamble and resolution was offered, and adopted: "Inasmuch as in the judgment of Synod, it is inexpedient to come to any decision on the very difficult and delicate question of Slavery, as it exists within our bounds;—Therefore, resolved, that the whole subject be indefinitely postponed." Ayes, 41—Nays, 26. Non Liquet, 1.

It was agreed to hear from Rev. B. O. Peers, of the Episcopal church, an address on Popular Education, at 4 o'clock, P. M. to-morrow.

The Committee to whom was referred the records of West Lexington Presbytery, recommend their approval to page 224, with the following exception, viz. That the Presbytery "resolved" that one of its members "be no longer recognized as a minister of the Gospel." Your Committee recommend, that the Presbytery be directed to review and reverse this act, and proceed conformably to the decision and direction of the General Assembly,—(see Digest, page 69,)—which was approved by Synod.

A resolution was offered respecting the papers submitted by the committee who employed an agent for Centre College, &c. The agent asked leave of Synod to make a statement respecting his agency. Leave being given, the statement was made accordingly, and Bros. J. H. Logan and J. M. Preston were appointed to draft a minute respecting the views of Synod as to this statement.

Saturday, Oct. 12.

Overture No. 1 (marked A.) was taken up; viz. Whether Roman Catholic Baptism is to be received as valid Baptism," and after considerable discussion, was postponed until next Synod.

The Committee appointed to draft a minute respecting the statements of the agent of Centre College, made last evening, reported the following minute, which was approved, viz. "Whereas, the Synod at its last session appointed a Committee to request a detailed report of his agency, from Bro. James K. Burch, and whereas, Synod, by a previous act had transferred all subscriptions, monies, notes and effects in the hands of said agent to the Trustees of Centre College, and Bro. J. K. Burch, having appeared in Synod, and given a full oral statement, and report of his doings in said agency, Therefore, Resolved, That Synod was in error in appointing said Committee, after said transfer to Centre College, and it was the duty of said agent, after said transfer, to settle with the Trustees of Centre College, which appears to have been done; and Resolved, That the said Committee be discharged; and further, that the oral statement and report now given, by said agent is full, and entirely satisfactory to Synod, and that the foregoing minutes be published in the Western Luminary.

A resolution respecting the patronage of the Western Luminary was offered, and recess agreed upon till half past 2 o'clock, P. M.

Synod met. The following resolution was unanimously adopted: Resolved, That it be, and hereby is recommended to all the members of this Synod, and to our churches generally, to use all reasonable endeavors to patronize the Western Luminary.

The following resolutions, &c. were adopted:

In view of the efforts now making to carry the Gospel, in the form of Tracts, connected with religious conversation and prayer, to every family throughout this land willing to receive them, and the great good which has already resulted therefrom,

Resolved unanimously, That it be recommended to all the churches within our bounds, to give their vigorous support to this important means of advancing the kingdom of Christ.

In view also of the field of usefulness opened in many parts of the heathen world for the circulation of religious Tracts, and the resolution of the American Tract Society to raise, during its current year, $20,000 to be devoted to that object;—Resolved, That we recommend to all our churches and members to contribute liberally to the accomplishment of this object.

Monday, Oct. 14.

Whereas the cause of Foreign Missions is of vital importance to the prosperity of the church and salvation of the world, and a Western Board of Foreign Missions has been organized in the Synod of Pittsburgh, and gone into successful operation, and it is their design to establish two or more mission stations during the coming year, one in Africa, the other among the Indians west of the Mississippi, Resolved, That this Synod cordially approve of the organization and efforts of this Board, and to give it every possible encouragement, we hereby recommend, that the Presbyteries under our care, become auxiliary to the same, and that we also recommend it to the prayers and pecuniary aid of the churches under our care. Resolved, also, that we hereby recommend to the affections and pecuniary aid of our churches, the efforts of the American Board of Commissioners for Foreign Missions.

Bro. Ashbridge was appointed to preach the missionary sermon at the next meeting of Synod. Bro. Sawtell was appointed his alternate.

Whereas the subject of Popular Education has been brought up before the Synod, and whereas the Synod believe it to be a subject which concerns every individual who has the good of his country at heart, whether as a citizen or as a christian, Therefore, Resolved, that Synod recommend to the ministers within their bounds that they take a deep interest in extending the advantages of good common schools in their respective neighborhoods, as an important help to the preaching of the Gospel; and further, that each minister deliver a Sermon or address to his congregation, in favor of universal education, at such time within the year, as may be to him most convenient.

A report was exhibited respecting the financial concerns of Centre College, and referred to Bros. Steel, Todd, and Hawthorn. To them was also committed an enquiry respecting arrangements for Theological instruction in Centre College and in make nominations to fill vacancies occurring at the Board of that institution.

Resolved, unanimously, that Bros. S. Steel, Cleland and Alexander, be a committee of conference with the Board of Trustees of Centre College, and to their decision in reference to the application heretofore made to them, to credit the sums subscribed in Lexington and Flemingsburg, when paid, upon the notes given for these churches, and which subscriptions were taken by Brother J. K. Burch, as agent of Synod, without the previous conference with the Pastors and Sessions of those churches, which seems to be required by one of the resolutions of Synod in reference to that effect, but of which the agent was ignorant, it not having been furnished to him: and also, to confer respecting any questions of a fiscal kind, arising out of the compact between the Synod and Board in A. D. 1831;—to report to the next Synod.

Inquiry being made, whether the subscriptions and notes given for the Theological Seminary should be paid. It was resolved as the sense of Synod, that these notes and subscriptions ought to be paid, inasmuch as we have by no means abandoned the idea of having a Theological Seminary, as soon as the funds will permit, and that meanwhile, according to the compact between this Synod and the Board of Trustees of Centre College, "the sums subscribed or given for a Theological Professorship shall be collected and funded for the use of said Professorship, and shall not be used for any other purposes."

Resolved, That a copy of this minute be published in the Western Luminary, for the information of the contributors and friends of this cause.

The Committee appointed to draft a Narrative of the State of Religion, reported that they were not furnished, by the Presbyteries, with the necessary documents.

Resolved, That the Committee to draft the Narrative, be discharged, and that it be enjoined on the Presbyteries to be more particular in future, in adhering to our standing rule, which requires them regularly to transmit detailed, written narratives.

The report of the Committee upon the minutes of the General Assembly, being taken up, it was enjoined on all our churches, diligently to observe the recommendation of the General Assembly respecting the observance of the 1st Monday of January, 1834, as a day of special fasting and prayer, for the conversion of the world.

Resolved, likewise, that the churches pay

special regard to the minutes of the General Assembly, respecting the effort of the American Bible Society, to supply the accessible reading population of the world with the Sacred Scriptures.

The Clerk of Synod was directed to write to the Clerks of Presbyteries requesting the attendance next fall, of those ministers, who have been of late frequently absent.

It was recommended to our Churches to be more particular hereafter in sending up their due representation of Ruling Elders.

Adjourned to meet in the Presbyterian Church at Danville, on the 2nd Wednesday of October next, at 11 o'clock, A. M.

Concluded with praise, prayer, and the apostolical benediction.

For the Western Luminary.

"*Woe to them that are at ease in Zion.*" Amos 6: 1.—"*O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy.*" Hab. 3: 2.

Mr. EDITOR,—In what I have heretofore written my object has not been, simply, to expose the character and consequences of the evil practices of *tattling* and *defamation* in themselves considered: but I have intended a reference to their influence on the state of religion in our churches.

It is, I believe universally admitted, and by many deeply felt, that religion has sunk to a very low ebb in this section of the church; and I cannot doubt that all, who have any pleasure at all in religion, would rejoice to see it prosper, and exert its elevating, its ennobling, its saving influence upon the inhabitants of our much favoured land. Does it not, then, become every such person, before God, in view of his awful responsibility, and in view of the judgment seat of Christ, to inquire, wherefore does religion thus languish! And why has it sunk to so low an ebb! Does it not become every christian to examine carefully whether, so far as his own church is concerned, the cause may not, in part, be with himself?

I do verily believe, sir, that this very practice of *idle talking, tattling*, and *defaming*, with the passions of envy, malice, and revenge, which always accompany it, has had a most deadening—a most soul-destroying influence. How often has the Spirit of God been quenched in the midst of a revival by *excessive* and *abominable slang* of a few mischievous individuals, and, instead of the beauty, the peace, and the glory of religion, have been found *janglings, strifes*, and *contentions* throughout the whole congregation! If then each one would look to his own heart and his own conduct, and have them right in the sight of God, instead of scrutinizing, ransacking, and exposing the foibles and imperfections of his brethren, would he not show more of the christian spirit, and place himself in a situation to enjoy more of the sweet consolations of religion, and to do *ten fold* more toward the advancement of the cause of Christ, than as things now seem to be in our churches! Let each one examine himself, then, and endeavor to ascertain how much of this low state of religion is to be attributed to his own character and conduct.

Need I say that [illegible]gion does not prosper in any [illegible]ch, the cause is with themselves, the reason is with the sins of the people! The testimony of the Lord against Israel was, "Behold the [illegible]'s hand is not shortened that it cannot save, neither his ear heavy that it cannot hear." But your iniquities have separated between you, and your God, and your sins have hid his face from you, that he will not hear." Isa. 59: 1, 2.

In this chapter he gives an enumeration of their sins, by which they had cut off his favor from them. They conceived mischief and brought forth inquity—their thoughts were thoughts of iniquity—their hands were defiled with iniquity and blood, and their lips with *lying* and *deception*—justice was restrained—and truth disregarded and trampled under foot—"none calleth for justice, nor any pleadeth for truth." There was no judgment in their goings—but works of iniquity and acts of violence were in their hands—the unrighteous were exalted and the just were oppresed—"and judgment is turned away backward, and justice standeth afar off"—"Yea truth faileth, and he that departeth from evil maketh himself a prey." These sins were among the people of God, and were the cause of his withholding favour from them—these sins were, by themselves, acknowledged as the reason of his sending his severe judgments to chastise them.

Now Sir, I leave it to every man, after mature examination, to judge for himself, how many of those sins might be charged upon those who profess religion in our day. My business and my object is, not to ferret out and expose the crimes of individuals, but to direct the attention of Christians generally, to the prevalent disregard of moral and religious principle among those who make a profession of better things, and ought to show a better example. My business is, with the facts, authorized by the word of God, that it is the sins of the people that prevent the blessing of God—and retard the progress of religion in our land.—There must be, in our churches, a *sturdy cleaving* to principle, and a *stern adherance* to truth and justice, if we would expect the presence and the blessing of God. The Psalmist says, "If I regard iniquity in my heart, the Lord will not hear me." And the wise man says, "He that turneth away his ear from hearing the law, even his prayer shall be abomination." If men devise mischief upon their beds against their neighbor—if in their dealing, they trample principle under their feet, and judgment is turned away backward, and justice made to stand afar off, can we expect religion to prosper—the cause of Christ to advance, or souls to be saved! If the ordinances of God's house, and the preaching of the gospel, are lightly esteemed and disregarded; and his Sabbaths profaned, and trampled under foot of men, how can we expect the blessing of God upon our land, or religion to be revived among us!

If "truth is fallen in the street"—and "faileth," in common conversation, and in dealings between man and man, so that one knows not whom to believe, or whom to trust—and if men speak *lies*, pretending kindness, while they intend the greatest *mischief*, in compassing their *wicked devices*—and if men use the grossest *slanders* and *false accusation*, to blast the credit and reputation of their neighbor, can we expect that in such a state of society the Lord will visit us with mercy or revive his work in the midst of the years! Ought we not rather to expect redoubled vengeance and severer judgments at his hands?

I would to God these were the work of my imagination, and that there were no evidence of the truth of any of these things—but that all who profess Christ could wash their garments from all such allegations. I have little expectation from the mere nominal professor, but my hope is towards the true friends of the Redeemer, who love his truth, his promises and his ordinances; who love the gates of Zion, and the prosperity of her cause. My confidence is that all such will review kindly the word of rebuke and admonition—that it will be an excellent oil upon their heads. Brethren, let us regard the testimony of the Lord—"ye are the salt of the earth; but if the salt hare lost his savour, wherewith shall it be salted?" "ye are the light of the world." "If therefore the light that is in thee be darkness, how great is that darkness." "Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven." H.

For the Western Luminary.

Narrative of Ebenezer Presbytery to the Synod of Kentucky.

In reviewing the dispensations of God towards the Churches within our limits, during the former part of the year, nothing peculiar occurred; but during the last summer, several of our churches suffered in common with the surrounding communities, by the judgments of God. The Churches of Flemingsburg, Maysville and Paris, principally the former, suffered most from the visitation. During the awful period, when "pestilence walked in darkness and destruction wasted at noon day," sanguine hopes were entertained that a general reformation of the community would follow. But the result has differed greatly from the expectation. Generally there is more serious attention to the means of grace, but very many seem to have forgotten the resolutions offered up to God in the days of their calamity. Of those members of our churches who fell victims, it is reported, that generally there was much hope in their dying exercises, and in many instances, there was not only a calm, but triumphant reliance on the plan of salvation exhibited in the Gospel.

Subsequently to the removal of the pestilence, a few additions have been made to many of our churches; but in the Paris church, the manifestations of the Spirit, have been peculiarly enjoyed. A considerable number of adult persons, in the prime of life have here, consecrated themselves to God, and we hope that much mercy is yet in store for others.—There has been also an interesting work of God, in the churches of Augusta, Old Concord, New Concord and Cabbin Creek.

In regard to other subjects, usually embraced in Narratives, we observe that the usual degree of regard seems to be had to meetings for prayer, to instruction of youth, and the various benevolent institutions. In regard to error—Unitarian views, and reliance on submersion in Baptism as indispensable to forgiveness of sin, in some portions of our limits, not only continue to exist, but are making rapid progress.

Extract of a letter from a gentleman of South Hanover, Ia. to his friend in this county, dated Sept. 10th, 1833.

"There is a very happy state of religious feeling among the students of our college. We had a communion on last Lord's day: five were added by examination to the church, four of whom were students. Some of those students, as I learn, were from Ky. one from Virginia and one from Ohio. The other individual was of this village (a lady.) We have had two communions during the summer. At a former one four students were added, making eight during the present session. We have nothing, which in fact, would deserve the name of a revival in the village or college, but there is much solemn, and it is hoped fervent praying among us. There are two private prayer meetings in different rooms in the college during each week, one public prayer meeting on Saturday night, at which most of the students attend, and one weekly prayer meeting especially for the inhabitants of the village and students together.

"I have rarely witnessed a more solemn day than was last Sabbath. Dr. Blythe, Dr. Matthews and Professor Cunningham were the officiating Ministers, Professor Crow being unwell. The brethren all spoke the same language; it was the language of the Bible and of our standards. There were as far as I could judge, no *new doctrines* or *new measures*. God we trust is about to make S. Hanover College (a manual labor school) a great blessing to the West, both in a moral and religious point of view.

There are no disputations in College, nor indeed in the village either of a political or theological character. All the students seem to live as brothers, and many of them as brothers in Christ, though they are of different communions.

The manual labor system does well, and the health of the place is excellent."

Letter from Liberia.

We have been obligingly favored with the perusal of a letter from a colored man, now a resident of Liberia, who formerly lived in this state The letter is addressed to a friend in Louisville, Ky. We make the following extracts:

Liberia, July 28th, 1833.

Mr. WASHINGTON SPRADLEY:

Dear Sir—Your two kind favours, one bearing date 21, and the other 23d March, 1833, are before me. I have further with particular care noticed their contents; particularly your inquiries relative to the situation of our Colony at present, and the prospect of your emigrating hither. Now in the first instance, let me tell you that should you come out, you must expect to undergo the fever of the country, which with many persons goes hard, but that depends altogether on the manner you prepare yourself to receive it. It requires that during the attack of this disease you keep yourself perfectly neat, using as much exercise as possible, that is to say, not so as to fatigue the system.—Many who have died of the fever of this country, may be said to have thrown themselves away for the want of that spirit which every rational being ought to have. I mean to walk about when not too sick! I expect to be married in five days from to-day. I trust on your arrival in Liberia, to be prepared to make room for your reception. I have not got a very large dwelling, but shall not let you suffer. I have been out here a little over three years, and never had the pleasure of enjoying better health than I am at present enjoying; truly, I have at times a little ill feeling, but that you know is common all over the world. In this place you will find many of the citizens possessed with a degree of hospitality, however I am prepared to instruct you how far to go when you arrive here, to meet their manners. Doubtless you have heard agre at deal about Liberia, part of which has been against it, but in my opinion it is before Sierra Leone, a Colony which has been established forty years, if my memory serves me. Referring to the diet of this country—it is Rice, Cassada and Yams for bread; we at times have as good beef in Liberia, as they have in Kentucky.—Rice however is the principal bread, when flour becomes scarce. If you come out, you had better come prepared to remain four or five months, as you can tell but little how you would like Liberia, making a shorter stay than I have mentioned. I know of but little else to advise you about, unless it is to say, to see you in Liberia, would afford one of the greatest pleasures, but to have you come and see for yourself, is still better than to receive letters from me simply, yet what I say now, is nothing less than the truth, without flattering Liberia in the least. Yours respectfully,

NUGENT M. HUKS.

Beecher's Lectures on Skepticism.

Messrs. Corey and Fairbank, of Cincinnati, have now in press, and design publishing in a few days, "Lectures on Skepticism," delivered recently in that city, by the Rev. Dr. Beecher. These Lectures will embrace the following subjects: 1. The causes and remedy of Skepticism; 2. The Falsehood, Folly, and Anti-republican Tendencies of Political Atheism; 3. The God of the Bible; 4. The Decrees of God; 5. The inspiration of the Bible; 6. The Republican Tendencies of the Bible; 7. The influence of the Reformation on Civil Liberty; 8. The Tendencies of Roman Catholicism on our Civil Institutions.

DWIGHT'S THEOLOGY.—Eight editions of this work have been circulated in the United States, and upwards of thirty editions in Great Britain. Mr. Timothy Dwight, of New Haven, proposes to publish an edition in numbers, one to be issued every three or four weeks; at the same price the work has hitherto commanded.

DR. WEBSTER'S TRANSLATION.—We learn by the New-Haven Religious Intelligencer, that the translation of the Bible by Dr. Noah Webster, is just issued from the press. It appears in octavo form, with the marginal references of King James's edition. Price, $3 per copy.

THE PRESBYTERIAN PREACHER.—The October number of this periodical—published monthly at Pittsburgh—contains two valuable sermons from the pen of the Rev. James Blythe, D. D. President of the College at South Hanover, Indiana. These discourses are both on the same subject, namely, "The present state and duties of the Church." They are founded on Isaiah, 11: 3, 4, 5. "The voice of him that crieth in the wilderness," &c.

The "Observer & Telegraph" published at Hudson, Ohio, appears on an enlarged sheet, with the title of "Ohio Observer." This is a well conducted paper, edited by Messrs. Isham & Bradstreet.

AUGUSTA COLLEGE.—The Ohio Conference of the Methodist Episcopal Church have agreed to raise $10,000 to endow "The McKendrean Professorship in Augusta College."

AMERICAN HOME MISSIONARY SOCIETY.—The Treasurer of this Society, acknowledges the receipt of $1798 56 for the month ending September 15, 1833.

AMERICAN TRACT SOCIETY.—We learn from the Tract Magazine, that the receipt from donations into the Treasury of the American Tract Society during the month ending September 15, 1833, amount to $4,018 28; while the amount received for Tracts sold, is $3,024 05; making a total of $7,042 33.

Centre College.

The Fall Commencement of this institution took place on Wednesday last. The following was the order of exercises:

1. Oration.—The Associations of a College Commencement—Louis L. Mason, of Montgomery county, Ky.
2. Oration.—The Power of Intellect—Samuel D. Stuart, of Fayette county, Ky.
3. Oration.—Achievements of Patriotism—Charles F. Taylor, of Clarke county, Ky.
4. Essay.—Obligations and Encouragements to Moral Effort—Geo. T. Fishback, of Clarke county, Ky.
5. Oration.—Moral Eminence of the present age—John M. Price, of Nicholasville, Ky.
6. Oration.—Power of Eloquence—Wm. R. Preston, of Clarke county, Ky.
7. Oration.—Prospects of our nation—John Lyle, of Scott county, Ky.
8. Dissertation.—The Philosophical probability of the spread of Christianity—John Stonestreet, of Clarke county, Ky.
9. Oration.—Motives to Intellectual Effort in the West—John B. Huston, of Spencer county, Ky.
10. Oration.—Valedictory—G. W. McElroy, of Washington county, Ky.

After which, nine of the young gentlemen received the degree of A. B. The degree of A. M. was conferred upon *Rev. Jacob F. Price* and *Rev. S. S. M'Roberts*, formerly students of Centre College, at the same time.

We were not present, but have heard some few of the Orations spoken of, as to their composition and the manner of their delivery, in the very highest terms; and the whole of the exercises as not inferior to those of any institution in the West.—*Olive Branch, Oct. 5.*

From the Frankfort Cross.

Late Intelligence from Liberia.

The following is an extract from a letter lately received by Mr. T. A. Mills, corresponding secretary of the Kentucky Colonization Society. It is written by the young gentleman who went out in charge of the late expedition from this state, and contains the only certain intelligence we have yet received.

MONROVIA, Liberia, July 19, 1833.

DEAR SIR—We arrived in this port on the 11th instant, and were detained about a week before landing, as the government boats were employed in conveying an expedition down the coast to Grand Bassa. Having had the Cholera on board we were forbid landing at the usual place, and were under the necessity of having every thing washed and fumigated, before proceeding to Caldwell. We were much afflicted on our voyage, having lost twenty-nine, many of whom were children, (five only excepted.) who died with the whooping cough, and worms. The Cholera raged for about fifteen days, and seemed as though it would sweep every thing before it. The emigrants now are mostly in good health and spirits; and are in a fair way to be pleasantly and profitably located, most if not all of them, at Millsburg. The list of deaths with the diseases, have been furnished to the governor, and will appear in his next annual report. From reports circulating in this place, many of the emigrants fear they may come to want, but I have not, after much inquiry, been able to find one industrious person who did not feel that he was able to obtain a comfortable livelihood by his labor. On the whole I am better pleased with the colony and its location than I expected to be, and my expectations at first were not very low. The colonists, who for the first six months, are supported by the society, have enough to render them comfortable, though some two or three persons are dissatisfied. They draw their rations every Saturday, for the ensuing week, which consists of pork or beef, meal, flour, rice, and molasses or sugar, and in quantities which our most respectable emigrants say are abundantly sufficient. * *

Although, as I have stated, that no industrious man in health need come to want, yet as health in this country is very precarious for the first year or eighteen months, each emigrant should be furnished with at least a few pounds of tobacco and a few yards of coarse cotton cloth or check, to aid them in case of absolute want; especially they should be provided with hoes, axes, spades, hammers, &c. &c. as many of these things cannot be obtained in the public store. A little additional expense in cloth or tobacco will render those comfortable who otherwise must suffer, and this expense should not be spared though the number of the emigrants would be thereby diminished. A liberal supply of woollen clothes for the rainy season should also be sent out with each expedition, as the climate is far from being uncomfortably warm.

I had almost forgot to mention the attention paid to the emigrants by Capt. Taylor. It is my opinion that you will not be able to find another man who will incommode himself more for their comfort.

Sincerely yours,

A. H. SAVAGE.

MR. T. A. MILLS.

EXCITEMENT IN ALABAMA.—Considerable excitement appears to prevail in some parts of Alabama, in consequence of the determination avowed by the General Government to remove intruders upon the public lands now in occupation of the Creek Indians. By the Treaty of 24th March, 1832, these lands were ceded to the United States: subject however to certain rights of selection by ninety of the principal chiefs, after the surveys should be made. The surveys are not yet completed, and of course the selections have not been determined. In the mean time, sundry white persons have intruded upon the lands, and refuse to remove. Indeed we are led to understand that many white persons had intruded on them before the cession was made. The fifth article of the treaty, as ratified by the Senate, provides, "that all intruders upon the country thereby ceded shall remove therefrom, in the same manner as intruders may be removed by law from other public lands, until the country is surveyed and the selections made."—*J. of Com.*

YELLOW FEVER AND CHOLERA IN NEW-ORLEANS.—The Louisiana Advertiser of Sept. 11, says—"We understand there have been several cases of cholera in town within the last three or four days, and the general impression is that it will become an epidemic. If this is true, it is the third attack of cholera upon New Orleans.

A letter from New-Orleans dated Sept. 12, says the number of deaths for the last three days had been fifty a day, chiefly among the unacclimated; but that the fever must soon cease its ravages for want of victims.

A letter from a respectable gentleman in New-Orleans, to his correspondent in this city, dated Sept. 12th, says—"The yellow fever still continues formidable; its ravages are as great as ever. It has not been so fatal since the year 1822. The heat of the weather too is almost insupportable. Such a bad season, arising from various combined circumstances, has never been known here; the crops though are very fine, and all our planters will get rich."

Foreign News.

No foreign intelligence of special interest has been received since our last.

It is stated on the authority of a letter received at Halifax, from a merchant at Lisbon, dated Aug. 22, that Ferdinand, king of Spain, is dead.

The Cholera is said to be raging, with unprecedented violence, in the city of Mexico. The account estimates the deaths at 1500 a day.

The Liberia Herald of Aug. 8, states, that a free school, for the benefit of re-captured Africans, was in successful operation at Monrovia. Arrangements had been made to establish a Manual Labor school at Millsburg.

Married,

On Tuesday, 8th inst. by the Rev. Samuel Taylor, Mr. WILLIAM BARKLEY, to Miss SARAH M. ROBARDS, both of Jessamine county.

In Boone county, Ky. by the Rev. Joseph C. Harrison, on the 3d inst. Lieut. NATHANIEL WILSON DUKE of the U. S. Navy, to Miss MARY A. CURRIE, daughter of the late James Currie, Esq. of Richwood, Boone county, Ky.

On Wednesday, 9th inst. Mr. JOSEPH INSKEEP, of Fayette County, to Miss PAMELA GRIFFIN, of Bourbon county.

In this city, on Tuesday evening, 8th, inst, Mr. CHARLES R. THOMPSON, to Miss JULIA DRAKE, daughter of the late Col. A. S. Drake.

Died,

On the 1st inst. in the 64th year of his age, Mr. JOHN ARMSTRONG, an early citizen of Mercer county, and many years a member of the New Providence Presbyterian church. Like the sun which sometimes appears larger at his setting, so it was with this aged brother. His miud was clear, his views of Divine truth in the great plan of salvation, were distinct and animating, his hope firm and bright, and his end peaceable and happy.

In this city, on Saturday last, Mrs. ELIZABETH BRADFORD, relict of the late John Bradford, Esq. in the 87th year of her age.

In this city, on Sunday morning last, Miss MARGARET W. BRAND, daughter of John Brand, Esq.

Acknowledgement.

The subscriber acknowledges the receipt of the following sums, collected on, or about the 4th of July last, in aid of the Kentucky Colonization Society.

From the Richmond Presbyterian Church, by Rev. J. H. Brown, $12 50; Lebanon church, by Rev. S. B. Robertson, $16 85; Bethel church, by Rev. J. H. Logan, $9 25: Salem church, by Rev O. S. Hinckley, $10.

T. A. MILLS, *Cor. Sec. Ky. Col. Soc.*

October 16th, 1833.

J. W. JOHNSTON,
SURGEON DENTIST,

RESPECTFULLY tenders his services to the Ladies and Gentlemen of Lexington and its vicinity, in the various branches of

Dental Surgery.

He feels safe in pledging himself to perform every operation of a Dental character, in a style of neatness, elegance and durability, not to be surpassed in the United States. His operations will be attended with very little pain, and, in most instances, without any, and always with the best of materials, which, unfortunately, has not generally been observed in Dental Practice. His charges will be moderate.

All diseases of the *Teeth* or *Gums cured.*

His Office is on Main Street, in a room of *Mrs. Jones's Boarding-house*, over J. W. Hunt's store; but he will visit Ladies at their residences, if requested.

J. W. J. will remain in this place for a few weeks and longer, should he meet with sufficient encouragement.

Lexington, Ky. Oct. 16, 1833. 14-3w*.

Dr. J. W. Johnston's
ODONTALGIC TOOTH-ACHE DROPS,
Celebrated for the cure of Aching Teeth.

THIS medicine is a vegetable extract, or spirit, and is free from every property hurtful to the teeth. It causes no pain when applied, and is a certain relief in all cases of tooth-ache, that can be remedied without extracting the teeth.

Directions.—Dry the cavity of the tooth with cotton or lint, and then drop five or six drops on cotton, and press it in the tooth.

Sold Wholesale and Retail, by Dr. J. W. JOHNSTON, Surgeon Dentist, *Lexington Ky.*

(Price 50 cents.

Dr. J. W. Johnston: Sir—We have made a fair trial of your Odontalgic Tooth-Ache Drops, in several cases, and they have been successful in curing every case, and can recommend them to those that are afflicted.

From yours, &c.

SHACKLEFORD & PAYNE.

Lexington, Ky. Oct. 16th, 1833. 14-3w*

FARM FOR SALE.

THE Subscriber offers for sale the farm on which he resides, situated 3 miles south of Harrodsburgh, Mercer county, Ky. It contains about 180 acres. For further particulars, enquire of the subscriber, on the premises. CORNELIUS DEMAREE, Jun.

October 16th, 1833. 14-3w*.

A. T. SKILLMAN,
(BOOK-SELLER AND STATIONER,)
MAIN-STREET, LEXINGTON, KY.

HAS on hand, at his *New and Cheap Book Store*, a few copies of the new edition of

SCOTT'S COMMENTARY,

In three volumes, which he will sell at the low price of $8 per copy.

He has also on hand a large assortment of *Law, Medical, Theological*, and *School Books*; all of which he will sell on moderate terms, for cash.

October 9th. 1833. 13-tf.

NEW GOODS.

W. & J. HOLLOWAY,

Are receiving and opening at their Store, Main-street, a handsome and seasonable stock of

Fall and Winter Goods,

A part of which are the following, viz:

SUPERFINE blue, black, brown, green, olive, and drab *Cloths*, very cheap; Super. Petersham, for coatings; Super. Sasinets, assorted colors; Super Rose Blankets, 10-4, 11-4, 12-4, and 13-4; Super. Mackinaw Blankets, green and white; Super. Saddle Blankets, and for negroes; White, red, green, and yellow Flannels; Super. Velvet and Swansdown Vestings; Ladies' Prunella, morocco, leather, lasting, seal, and calfskin Boots and Shoes; Boots and Shoes for men; Fancy Tuscan and Gimp Bonnets; Fancy fine Leghorn and Straw Bonnets; Velvets, all colors for Bonnets; French and English Merinos, a splendid assortment; Super. Dark Calicoes; Bombazines and Bombazetts; Merino Scarfs and Shawls; A splendid assort. of Thibet and other Shawls, embroidered and plain; Hosiery of all kinds; Fur Caps and Pilerines; Fur Caps for Men and Boys; Hair and Cloth do. for men and boys; A fine stock of Silk Handkerchiefs; do. Linen Cambric Handkerchiefs; Brown and bleached Domestics; Camlets for Cloaks, &c. &c.

Also, Groceries,
HARDWARE, QUEENSWARE, & CHINA.
Superior Cavendish TOBACCO.

The above articles we will sell, as usual, very cheap for CASH, or we will take in exchange, at fair prices, *Jeans, Linsey, Socks, Feathers*, and *Tow and Flax Linen*. Our friends and the public are respectfully invited to call Lexington, Oct. 9, 1833.—13-tf

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RICHMOND
FEMALE SEMINARY.

DEEPLY impressed with the importance of Female Education, I have determined to make it the business of life; and in order to extend its benefits as widely as possible, I shall open my Female Seminary on a more extended plan than heretofore. To effect this object, I have procured an assistant Teacher from the East, educated designedly for an instructor, who intends making the business of teaching the work of life. I have likewise procured an Instructress in the science of instrumental music, and all the ornamental branches of education, as well qualified perhaps as any in the west. In short, I design the Richmond Female Seminary to be equal to any in the Western country, and to make it as desirable a point for the acquisition of knowledge as any other.

The town of Richmond is situated in the interior of a large, healthy and fertile County, and if we judge from the past, there is no place in the West, affording a site, more conducive to health. The house occupied as a Seminary is large and airy, containing four separate apartments, and convenient to any part of the town. An excellent pair of Globes, and Maps of all kinds will be kept in the Seminary for the use of the pupils, also such Philosophical, Astronomical, Chemical and Geometrical Apparatus, as may be necessary for the illustration of those sciences.

The scholastic year comprises 48 weeks, commencing on the first monday in November. It will consist of four terms, each term embracing 12 weeks, with one week's intermission at its close. An annual examination of the pupils will take place at the close of each fall term.

TERMS OF TUITION PER QUARTER:

Preparatory Department, including Orthography and Reading,	$5 00
First Class—Reading, Defining, Penmanship, Arithmetic—mental and written, Geography—ancient and modern, with use of maps and globes, with Composition,	8 00
Second Class—The above studies continued, with the addition of English Grammar, Geometry, and Mythology, with Composition,	8 00
Third Class—History—sacred, profane, ecclesiastical, and natural, Philosophy, Chronology, Botany, Ornithology, Geometry, Trigonometry, Rhetoric, Drawing of Maps, Geology and Composition,	10 00
Fourth Class—Chemistry, Logic, Algebra, Astronomy, Philosophy—moral and intellectual, Evidences of Christianity, Constitution of the United States, connected with Political Economy, French, with Composition,	10 00
Drawing and Painting,	5 00
Instrumental Music,	12 00

Stationary of every kind, except books, furnished without charge, and they will be furnished at the most reduced prices.

No deduction for absence. Tuition to be paid quarterly in advance.

For the accommodation of Parents who may wish to embrace the advantages of the Richmond Female Seminary, I have opened a boarding house for young Ladies, conveniently located, large and in the highest degree comfortable.

TERMS OF BOARDING:

Boarding, washing, lodging, fire, candles, &c. for fall and winter terms, each,	$24 00
Spring and Summer terms, each.	$21 00

The strictest attention will be paid, to the moral, as well as intellectual culture of Young Ladies committed to my charge.

Reference for further particulars may be made to the gentlemen whose names are appended to the following recommendation.

JOHN. H. BROWN.

October 9th, 1833. 13-3w.

We the subscribers having been patrons of the Richmond Female Seminary, since it has been conducted by the Rev. John H Brown, can with confidence recommend it to the public, as being equal to any Female School in Kentucky.

William McClanahan, Ezekial Field,
Curtis Field, Squire Turner
Thompson Burnam, Thomas G. Little.
David Irvine, Daniel Breck.
Howard Williams,

THE ASSEMBLY'S
Shorter Catechism,
(With Scripture Proofs,)

MAY be had at A. T. SKILLMAN'S Book Store, at 50 cents a dozen, or 6¼ cents per single copy.

PUBLIC SALE.

ON WEDNESDAY, 23d OCTOBER,

WILL be sold to the highest bidder, at the residence of the subscriber, in Fayette county, five miles from Lexington, on the Strode's road to Winchester, the following property, to-wit:

The Plantation,

Whereon I reside, containing 257 Acres, all under good fence, about one half of it in a neat state of cultivation, the balance well timbered and partially set in grass, well watered, well improved, having a large and commodious *Brick Dwelling-House*, and all other necessary outhouses. All the present year's crop on the same, including a large crop of Hemp. Hemp-seed, Corn, Hay, Oats, &c. A LARGE STOCK OF HORSES, among them a number of very fine brood mares; some fine Saddle and Harness horses ready for market; Colts, from three year old to spring colts of the best blood of the country. CATTLE, among them some fine Milch Cows, with young calves, Stock Cattle, &c. A LARGE LOT OF HOGS, a portion of which will be ready for driving this fall. A LOT OF SHEEP, some of which are of the Saxon and Merino blood. FARMING UTENSILS. HOUSE AND KITCHEN FURNITURE, including a Cooking Stove of the latest patent, with all its fixtures. A neat Barouche and Harness; Wagon and Gear; Cart and Oxen &c.

☞ *Terms of Sale*, for all the personal property,—12 MONTHS credit for all sums over Five Dollars, that sum and under, cash in hand. For the land, one third in hand, the balance in one and two years with interest. Notes with security will be required before the property is removed. *Sale to commence at 2 o'clock. A. M.*

JOHN C. RICHARDSON, Jr.

October 9, 1833. 13-3w

Fashionable Establishment.

T. RANKIN,
MERCHANT TAILOR,
(Main Street, Lexington, Ky. a Few Doors Below Postlethwait's Inn,)

INFORMS his friends and customers that he has just received from the East a splendid assortment of

Cloths, Casimeres, and Vestings,

Of the most fashionable colors and of good quality. He has also on hand, and will continue to keep a good assortment of *Ready Made Clothing*—made in the best manner, consisting of

Over Coats & Cloaks; Dress & Frock Coats; Pantaloons & Vests; Shirts of Linen & Merino; Drawers of Flannel & Cotton; Collars & Shirtees; Stocks & Handkerchiefs; Gloves, Socks, & Suspenders; Umbrellas & Walking Canes, &c.

Also, an assortment of best quality Janes,

Together with a general assortment of fancy articles in his line—all of which he is determined to sell low for cash.

Thankful to his friends for past favors, he solicits a continuance of their patronage, as he is determined that his work shall be done on accommodating terms, and inferior to none in the West.

☞ *Latest Fashions Just Received.*

N. B.—Constant employment will be given to first rate workmen October 2, 1833.—12-6m

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GEORGE W. TUCKER,
BARBER
AND FASHIONABLE HAIR-DRESSER,

HAS lately opened a shop on Main street, first door below the Lexington Library, where he carries on the above business in all its various branches. His mode of cutting hair is new, and by those who have become acquainted with it, highly approved. He flatters himself that his qualifications to carry on his business, are too well known to the citizens of Lexington, to need another word of commendation from him. At any rates he certainly has no objections to gentlemen giving him a call for the purpose of testing his qualifications.

Lexington, October 9, 1833. 13-6m

Wanted to Rent,

A SMALL comfortable family residence, situated in a convenient part of the City, for which a liberal price will be given. Enquire at this office.

October 9, 1833. 13-3w

ANNUAL CIRCULAR OF THE
Medical College of Ohio.

THE Faculty give notice, that the Lectures in this institution will commence, as usual, on the last Monday of October, and close in the last week in February.

In addition to the advantages of one of the most commodious medical edifices in the United States; the possession of a good library; splendid and abundant anatomical, surgical, obstetrical, and other plates, drawings, and models; a good collection of chemical apparatus; a well arranged cabinet, and an extensive hospital, we are gratified to have it in our power to say, that the ample dissecting rooms of the College will hereafter be under the personal direction of an able *Demonstrator*, whose publications have gained for him the good opinion of the profession, and who will devote his time and energies to the business of anatomical instruction, at the dissecting tables of the respective classes. By these facilities, in addition to the public lectures of the *Professor of Anatomy and Physiology*, the industrious student will be certain of acquiring a thorough acquaintance with this fundamental branch of medical science. It is the fixed purpose of the faculty to bring to the view of their classes, as much useful and indispensable information, relating to the science of medicine, as can be condensed within the short space usually allotted to a course of lectures. No department of the science will be overlooked, and every reasonable effort will be made to give interest to all the instructions of the school.

The vacancy occasioned in the chair of Surgery, by the death of the late worthy incumbent, has been filled by the selection of *Alban G. Smith*, M. D. of Louisville, Ky.; a gentleman whose high standing in the profession, and more especially as a surgical operator, is well known. The faculty being thus completed, consists of the following persons, viz:

JEDEDIAH COBB, M. D., *Professor of Anatomy and Pharmacy.*

THOS. D. MITCHELL, M. D., *Professor of Chemistry and Physiology.*

ALBAN G. SMITH, M. D., *Professor of Surgery.*

CHARLES E. PIERSON, M. D. *Professor of Materia Medica.*

JOHN MOOREHEAD, M. D., *Professor of Obstetrics and Diseases of Women and Children.*

JOHN EBERLE, M. D., *Professor of Theory and Practice.*

SAMUEL D. GROSS, M. D. *is Demonstrator of Anatomy.*

*** The twentieth day of November is the limit after which no student can matriculate so as to have credit for a full course; and absence for a whole week, without permission of the Dean, will be made an exception to allowance for a full term. The charge for an entire course of lectures is *ninety* dollars; the matriculation ticket, which entitles the student to the use of the library, is *three* dollars. The hospital ticket is *five* dollars, and may be taken or omitted at pleasure. The fee for graduation is *twenty-five* dollars, to be paid prior to examination. Credit for attendance on the lectures will not be given, in future, for a longer period than until new year's day of the current session, and satisfactory security, resident in Cincinnati, will be expected.

The requisitions of candidates for the degree of M. D. are the same as heretofore

By order of the faculty.

THOMAS D. MITCHELL, *Dean.*

Cincinnati, September 29th, 1833. 12-3w.

Hygeian Vegetable Medicine
From the British College of Health, London.

THE high character this invaluable medicine has acquired throughout the United States, is now fairly established in the city and vicinity of Lexington, upon the integrity of its merits, ascertained by practical experience. Innumerable are the cures it has effected in Consumptions, Dyspepsia, Fevers, Ague, Indigestion, Cholera, Inflammations, internal and external Mercurial diseases, Billious and Nervous Affections, all Diseases of the Liver, Rheumatism, Gout, Lumbago, Chronic Pains, Feminine Obstructions, Tic Doloureux, Dropsy, St. Vitus' Dance, Epilepsy, Jaundice, Scarlet Fever, Asthma, Gravel, Piles, Strictures, Scrofula, and all Diseases of the Blood. A book recording many extraordinary cases of cure can be referred to where this medicine is left for sale at the store of J. LITER, Main street, or of G. B. WHITE, Agent for Kentucky, Jordan's row, Lexington.

Price, in boxes, according to size, $1, $2, and $3 each, with directions. For the accommodation of the public some of the larger boxes are proportionally divided to the price of 50 cents each.

District Agents, Duly Appointed—Henry F. Wilson, *Paris*; J. & J. C. Bull, *Harrodsburg*; P. G. & G. Rice, *Danville*; J. & H. Trotter, *Nicholasville*; A. Cargill, *Cynthiana*; Paul Smith, *Ruddle's Mills*; Thomas Howard & Christopher, *Richmond*; Shultz and Hadunt, *Maysville*; John R. Bryant, *Union Town*; J. Dudley *Frankfort*; W. Cox, *Centreville*; William Alexander, *Paris, Ky.* J. Liter, *Lexington.*

September 25th, 1833. 11-by

For the Western Luminary.

A Scene from Real Life.

He stood upon the brink, the crumbling brink
Of the dark grave. He *should* have known that earth
With all its scenes was naught to him;—that heav'n
Or hell with all their dread realities,
E'er long would open on his view:—that these,
And these *alone* should be his care. But yet,
His miser soul was fill'd with thoughts of *gain*.
Through his whole life it was his constant care
To heap together sordid wealth. His lands
Were scattered far around; his chests were full;
But still his sordid soul, unfill'd, crav'd more.
His wife, his children saw his folly well,
Disgusted with his sordid views, despised
His wealth, and oft they hardly could avoid
Despising *him*. But still he lov'd his wealth
More than he lov'd his wife, his children dear,
Or e'en his *soul*. He *fear'd* that all his wealth
Might one day be employed in doing *good*.
'Twas bitter to his soul! His piles of gold
Be squander'd all away! The thought was cold!
His daughter he knew well must marry soon:
But who should share with her the treasur'd wealth!
Who could be found of the right stamp to *add*,
And not *diminish* aught!—A kindred soul
At length he found:—and she *must* marry *him*.
She told him plainly she *could not*. In vain.
He urged her still;—pleaded—reason'd—threaten'd.
"Dear Father, urge me not: 'twill blast my hope,
My every hope of cherished happiness.
I love him not. O let him be my *friend*:
But urge me not to give my *hand* to him
Who never can possess my *heart*." But no.
What car'd he for *love*? save the love of gold.
O cursed Avarice! It kills the soul!
It withers all that's noble in the man,
And drives away all solid happiness.—
But did she sell her hand, her bliss, her soul,
For paltry gain! No. "Take your gold, & take
Your lands; but, O dear Father, give me leave,
To plight my hand to none but him I love."
Oh! noble soul! What! can lands or money,
Affect at all *her* happiness! Never!
Above these sordid things she'll rise and soar;
And in her noble *mind* enjoy that bliss
Of which the miser never thought—nor dream'd.

QUISQUIS.

Dr. Drake on Physical Education.

The sublime mystery of the connection of mind with the body, has often excited the attention of mankind; and philosophy has endeavored in vain to lift the veil, and present the subject in its true light. Though we cannot understand the exact manner, in which the body is connected with the mind, we may learn how it is influenced by the mental faculties; and an investigation of this, properly constitutes the study of physical Education. Intense study, we know, often produces emaciation, and fear weakens and paralyzes the whole system of the body; in short, the passions all operate upon the body in different ways. It is, therefore, a great desideratum, that the body should be sound and properly cultivated, as well as the mind; for the body is a mere machine, through which the mind acts throughout life. A similar relation exists between the body and the mind, as between the frail bark which bore Columbus to America, and that great navigator himself. The body is a medium by which we acquire knowledge, and the senses are its organs, which must be completely developed, and well disciplined. The nerves and brain must be kept in a healthful state, or the mind cannot act. It may be taken then, as a general axiom, that a healthy body is essential to the health and improvement of the mind

Air and Exercise.—This subject seems by far the most important for public consideration, and embraces the greater part of Physical Education. Children and students should be exposed every day to the open air, and sometimes even to the inclemencies of the weather; for it is absolutely indispensable to the preservation of good health. All organized nature calls for light and heat. Let light surround us in every way; it is necessary to develop our moral as well as our physical powers. Sloth in a confined and dark place, is more injurious than in the open air, and broad daylight.—Every violation of the fundamental laws of nature, is sure to bring its penalty along with it. There is nothing at rest in nature; the air, the earth, in a word every thing is in constant mutation. Perpetual motion seems to be the general law of life, and the sole preservative of the universe. A person that takes exercise, brings the air frequently to his lungs, and thus the circulation is quickened, the blood purified and the great source of disease removed. The mind is also refreshed by running, jumping, the various gymnastic exercises, and manual labor of all kinds. All such exercises in the open air that bring the muscles into play, are highly useful; they increase perspiration, strengthen the heart, and produce roses on the cheeks. —When there is not sufficient action, the impurities of the blood are not thrown off; the circulation becomes languid, and the brain not being distended with blood, cannot act, or maintain the powers of the understanding. In exercise the muscles become hardened, the nervous influence flows in, the blood is forced back to the heart, and the circulation is accelerated. Hence arises great physical courage. The soldier thus, by his martial exercises and exposure, acquires an immense amount of courage, not properly moral, but physical courage, which seems to render the weakest frames capable of the greatest undertaking. Besides exercise greatly accelerates the *absorption* of the body, which it is absolutely necessary to maintain. The organs of digestion are kept in tune by exercise.—Again, activity and exercise increases the bone, and indolence, it is well known, generally leads to corpulency. The stomach is the seat of the appetites of hunger and thirst, and it is natural to suppose that it should be filled with an endless quantity of nerves, which, when acted upon by improper food and drink, produce many long and most dismal nervous affections. Is it any wonder, then when it becomes a common maxim that we should eat and drink whether we wish it or not; is it any wonder, that any temper naturally good, should be completely soured, the most terrible diseases be produced, and even insanity result from such a course? It seems, however, that people, in direct defiance of this fact, will not take exercise, without some other motive than the mere preservation of health They always require something to stimulate them to action, and the Manual Labor system appears alone capable of accomplishing this successfully. Children should be made to work in the open air, under a shed, rather than in the depths of a work shop, and the mind and body will both be invigorated. It has been satisfactorily demonstrated, that the exercise of the hands are perfectly harmonious with study, and the cultivation of character. All we require then is, that men of intellect should examine this subject, and prove the utility of the system. Thus a whole continent will be led to investigate it, and men at length will be formed who will aid in pushing the world upwards to a high state.

Reproof.

There is so much pride in men that there is nothing to which they manifest a greater aversion, than to a course of plain dealing. You may say as much as you please to flatter their vanity, and may go further than truth will warrant, and will received with the smile of approbation; but touch their faults, and you will immediately perceive the kindlings of resentment. Wounded pride will not endure the admonitions of the kindest friend, without grief, sensitiveness, and perhaps anger. However merited the rebuke, and however just the reason you have for passing censure, it matters not; it cannot bear the idea of being lowered in the estimation of others, neither will it consider the reprimand in any other light than an insult.

To take the advantage of this moral defect in man, and to ascertain the best, the most successful way of removing his faults, and at the same time of saving him from their recurrence, are objects of highest importance to his present and future felicity. If we expect to succeed in this difficult, and in many respects unpleasant work, we must enter upon it understandingly.

We should remember the first thing we have to do is to save the offender. It is not to give place to indignant feelings, nor to indulge in a spirit like those of old, who were calling for fire to come down from heaven, to consume those who do what we disapprove, but to win them over from their wrong course; to save them from their sins, and if possible to lead them along to heaven. No other motive should govern us in the discharge of this duty than that of love, pure love to the souls of our fellow men. If we hate sin as sin, because it is "exceedingly sinful," and at the same time love the sinner, and love him as a brother, as the purchase of a Redeemer's blood, we may discharge the duty with results as honorable to ourselves as they will be beneficial to him.

We should be extremely careful before we undertake to pull the mote from our brother's eye, to have the beam removed from our own. It will be worse than useless for us to undertake to cure others of evils, while we allow the same or worse in ourselves. We cannot be too particular in examining our hearts previous to our engaging in this critical business.—There should be no self-adulation while we think that we have not been guilty of what we reprove in others; no pique or prejudice suffered to influence us; neither should we suffer ourselves to be actuated by any other than the mild and benevolent spirit of the gospel. It would be well for us, whenever it is practicable, to spend some little time in prayer before entering on the duty; so doing, we may carry with us a portion of the spirit which we may receive at the throne of grace, and this, if any thing, will insure our success.

Much will depend on *the time* in which we do the duty; for ill-timed reproof will not only do much injury but it will so prejudice the minds of the reproved against us, as to effectually prevent our future usefulness to them. Then, in order to succeed, we must take the time for the performance of the duty, which in our best judgment, is the most suitable and proper. Our own convenience should not be consulted, but the state of feeling in the subject. We often err here, and much to the injury of the individual, if not to the whole church. Being burdened with the duty, we feel in a hurry to get through with it, and have it off of our mind. We accordingly embrace the first opportunity convenient for ourselves without considering the state of the one with whom we are to labor. Going to him at an unsuitable time, a time when his mind is irritated, disappointed, or perplexed, we only add fuel to the fire, and instead of reclaiming a brother for whom Christ died, we destroy him by our indiscretion.

To guard effectually against every thing that would prevent our success in reclaiming and saving our brother, we must mind the *place* as well as the time. If the fault is not public, and he has done *us* no injury, the gospel direction is plain—"Tell him his fault between thee and him *alone*." By going into retirement, and beginning the interview by confession and prayer, we shall be far more likely to succeed in having every difficulty settled, and in having peace and harmony restored between us. Retirement and prayer are favorable to results like these. Other offences are to be treated differently. We are to imitate the example of the first Christians—"Ye who are spiritual *restore* such an one in the spirit of meekness."

Our manner should be particularly guarded. There should be nothing in it that affects a sour sanctity; nothing like scolding and fault finding; nothing harsh or overbearing; but the entire reverse of them all. We should remember that we are not without fault ourselves, and have much that should humble us before God, keep us in the right place, while we reprove others. And instead of thinking to drive men to do good, we should govern ourselves by the apostolic direction—"Of some have *compassion* —others save with *fear*. Thus while they perceive by our manner that we are actuated by none other than the tenderest Christian feelings toward them, and that what we say is said humbly, conscientiously, and kindly, they will receive it in the spirit of meekness and penitence, and profit by it; leaving us with the comfortable reflection—THOU HAST GAINED THY BROTHER!—*N. E. Christian Herald.*

Be Industrious.

Nature instructs you to be active. The brook runs busily over the pebbles, and never stays. The streams hasten to join the large river, and the river to meet the sea. There is work going on too in Nature's secret cells, which you do not see. Countless seeds are quickening into life, and striking their roots downward. Presently the plant bursts from the earth,— it puts forth its tender leaves and its young blossoms, —then flowers in every variety of color and fragrance are spread around, drinking the dew and rejoicing in the sunbeam. The grain appears like a soft, green mantle, over the field of the laborer, it puts forth "first the blade,—then the ear,—then the ripe corn in the ear." The vine reaches out his tendrils like hands, and takes hold of some prop whereon to hang its clusters. The trees are busy in perfecting their fruit for man. The spider throws her glittering thread from shrub to shrub, and runs to and fro on the bridge of her own building. The snail journies along with his house upon his back. The silk worm spins, that we may be covered delicately, and folds itself up in its conelike chamber, to slumber awhile, and to come forth with wings. The bee labors to prepare food for herself and a banquet for us. The ant provident for winter lays up its store. The birds sing among the branches, as if their tuneful hearts were full of praise. The young lamb gambols by the side of its mother. The duck leads her brood to the water, and the shining fish glides along its depths. The hen provides for her chickens and gathers them under her wings. The kittens frisk about in their graceful gladness, and the house-dog does the bidding of his master. We may gather a lesson of industry from these inferior creatures. All, with different voices, seem to call on us to be active, they seem to tell us that it is good to obey the commands of the Creator. My children, if you would be contented and cheerful, be always well employed. An idle child is fretful and unhappy, and in the way of temptation, and in the way of doing wrong. The wise and good employ their time diligently and usefully. If you begin early to do so, and constantly persevere, you will also become wise and good.—*How to be Happy.*

Domestic Happiness.

In the enjoyments of domestic life what cheering and sublime associations of thought and feeling cluster round the endearments and the duties of the family circle. Here the christian sees a group of immortal beings, to whom he now sustains most intimate relations, and on that account calling forth the tenderest sympathies, and purest love. But these relations end not with this life; they exist beyond the grave: —they stretch into eternity, they expand into the relations which each will then sustain to their common Heavenly Father, to each other, and to the beings of the future world; relations, of the refinements, the pleasures, the grandeur of which, we can now form but the most imperfect conception.

The light of the infant's eye, dearer to the mother's sight than the costliest gem which sparkles in a monarch's crown, is but the beaming forth of that immortal spirit which she hopes yet to cultivate, and expand, and prepare, under the blessing of God, to become a jewel of imperishable lustre in the diadem of its Redeemer. The smile which plays around its face, and greets her own so tenderly, is but the happy going forth of the same spirit; a happiness which, in this its gentler developement, she hopes and trusts, is but the pledge of that fuller expansion which, in heaven will be consummated in bliss unutterable.

And so I might go on, and show the ennobling and happifying influence of those associations of thought and feeling which the christian's faith affords, upon all those high and noble objects of interest and pursuit, which engage the attention, and call forth the exertions of the greatest human minds.—*Rev. Mr. Gallaudet.*

From the Colonizationist.

Missions to Africa.

BY MRS. SIGOURNEY.

Oh Afric!—fam'd in story,
The nurse of Egypt's might,
A cloud is on thy glory,
And quench'd thine ancient light.
Stern Carthage made the pinion
Of Rome's strong eagle cower,—
But brief was her dominion,
Lost is her trace of power.

And thou—the stricken-hearted,—
The scorn of every land,
Thy diadem departed,
Dost stretch thy fetter'd hand:—
How long shall Misery wring thee,
And none arise to save,
And every billow bring thee
Sad tidings from the slave!

Is not thy time of weeping,
Thy night of darkness o'er!
Is not Heaven's justice keeping
Its vigil round thy shore!
I see a watch light burning
On lone Liberia's Tower;
To guide thy son's returning
In Freedom's glorious power.

Thy pyramid's aspiring
Unceasing wonder claim,
While every age admiring,
Demands their founder's name;
But more enduring glory
Shall settle on his head,
Who blest Salvation's story
Shall o'er thy deserts spread.

What a Catholic thinks of the Bible.

From the mad ravings of the Editor of the Catholic Telegraph against the various benevolent enterprises of Christianity, we select the following blasphemous charge against the Bible, uncorrupted by *human note or comment.* The veriest infidel on earth could not in so few words, bring a more libellous accusation against the *pure* Word of God.

"The dagger of sectarian hate is gleaming with menacing vengeance; murders, robberies and every species of crime have multiplied in a fearful ratio; and we do not hesitate to declare, that the licentious use to which the insulted Bible, has been doomed, by pitching it into every ones hands, without a clue to its *true meaning*, has contributed to introduce this melancholy state of corruption into the world."

Marriage of Catholic Priests.

The question of the right of Catholic priests to contrract matimonial engagements in France is about to be tried in a way which will probably set it to rest. M. Leloup, a priest of the newly established "French Catholic Church," has made application to the Mayor of his arrondisement that his bans of marriage may be published in the usual way. The Mayor has required time to consider the application and take legal advice. As it has been already settled in France that the marriage of a priest is valid because there is no law in the civil code that forbids it, the Mayor will probably do as he has been requested by M. Leloup, and the marriage may take place. But should the Mayor refuse to publish the bans, M. Leloup intends in that case to bring the matter before a court of law. It is to be remarked, however, that M. Leloup, though a Roman Catholic priest, originally ordained in the usual way, now belongs to the new sect, which do not acknowledge the laws of the Romish church. But the effect in the course of a few years, will be to convert the greater part of the Catholic priests and Catholic Christians in France to the faith adopted by the new sect, whose followers have been greatly increasing in numbers for some time past. This "French Catholic" religion will become the religion of the country, and the small remnent of the Pope's authority which exists at present, will be made to disappear as completely as the progress of the reformation has made it disappear in Great Britain. Religion has suffered in France on account of its close connexion with the Church of Rome and with the Jesuits, and because the rulers of the country had always contrived to make it an instrument for the better subjection of the people; but now that they see a church established among them for no other object than the promotion of religion itself, and entirely free from political connexion, the French people appear disposed to rally round that church and make it prosper.—*Letter from Paris.*

From the Temperance Recorder.

MR. EDITOR:—

What is it to be Drunk?

Drunkenness is generally considered, both by the Sacred Scriptures and public opinion, to be morally wrong—to be a sin of no small magnitude; if so, it is of great importance for every one to know *what it is to be drunk?* And accordingly, Mr. Editor, I would ask some of your correspondents to answer this question. On reflection I am inclined to think that it is *any* state of excitement produced by an intoxicating liquor. All agree that there are different degrees of intoxication; but the question under consideration is, can a man become stimulated or excited in the least possible degree by any intoxicating liquor without becoming guilty of the sin of drunkenness? Some say that a man is drunk, only, when he is so steeped in liquor as to be quite stupid, and insensible to the objects about him. Others, that he is drunk, when he is under such a state of excitement as to be furious or partially insane. But, according to unerring testimony, Nabal was "*very drunken*" when, under the influence of wine, he was only "merry."—(1 Sam. 25, 36.) If then, a person is "*very* drunken" when he is only "merry," are not lower, indeed, *all* lower degress of excitement drunkenness? If I am inclining to an incorrect conclusion, I hope to be corrected by a full and satisfactory answer to the question.

Q.

A JUDICIOUS PASTOR.—A pastor in the interior of this state writing to the publishers of the Journal, says:

"i believe there is not a family here, in which are members of my Church, that do not take some one or more of the religious Journals of the day. I endeavor to make them feel that it is a sin to live without these means of religious information."

How many pastors will go and do likewise. Oral instruction can be communicated to families, by a pastor, only at unfrequent periods, and is soon forgotten; but a good religious paper takes up a permanent abode in the domestic circle, and makes every leisure hour an hour of improvement.—*Com. Journal.*

IT IS EVERY THING TO LEARN HOW.—An individual once observed in conversation, respecting some persons of unquestionable piety, that they loved the cause of Zion, and were ready to contribute small sums, but had not yet learned *how to give.* Facts every where prove the truth of this remark. When an important object is presented to a pious individual, he at first perhaps contributes twelve and a half cents. When the year comes round again, having learned a little how, he gives twenty-five or fifty cents. The next year having learned a little better how, he presents his dollar. One or two years afterwards, without the least accession to his funds, he puts into the contribution box his handsome new five dollar bill, all prepared for the occasion. This sum he gives afterwards perhaps every year to the same object, because he has at length learned the important secret *how.*—*Secretary.*

USE OF MEANS.—Christians seem to expect that their views of Christ, and their love to him, will increase, without their using the proper means. They should select some scene in his life, and meditate long upon it, and strive to bring the circumstances before their minds, and imagine how he thought and felt at the time. At first, all will appear confused and indistinct; but then let them continue to look steadily, and the mists will disappear, and their hearts will begin to burn with love to their Savior. At least one scene in Christ's life should be thus reviewed every day, if the Christian hopes to find his love to his Redeemer increase.—*Payson.*

RICHES.—What are they? who is rich? Is it he who has fifty thousand dollars or one million dollars? Kings are beggars sometimes on their thrones, merchants whose ships float on every sea; yet a poor mechanic has enough to lend. To be rich is to want nothing—to have no wishes which you cannot gratify; and the term "getting rich" should not mean laying up money, but retrenching superfluous desires. Napoleon with his imperial power, was more a slave than a common soldier, who received a certain stipend a day, however mean. Wealth wants, "hills on hills and Alps on Alps arise." It is incompatible with true independence. Diogenes was richer than Alexander. The one had all he desired in the warmth of the sun; the other although master of a world, wept over the narrowness of his power.

THE GAMBLER.—Well did Dr. Nott say, 'The finished gambler has no heart—he would play at his brother's funeral—he would gamble upon his mother's coffin.' Horace Walpole mentions an anecdote of a man having in his time dropped down dead at the door of White's Club House, into which he was carried; the members of the Club immediately made bets whether he was dead or not; and upon its being proposed to bleed him, the wagerers for his death interposed, alleging that it would affect the fairness of the bet!

Dr. Antomachi, physician to the Emperor Napoleon at St. Helena, has addressed a letter to the King of the French, urging him to claim the remains of Napoleon from England. The Doctor offers to go to St. Helena and collect and carry back to France "these glorious relics."

Cleland on Campbellism.

THE urgent solicitation of clergymen and others, of the several orthodox denominations, has induced the subscribers to issue proposals for the publication of a work with the above title, from the pen of the Rev Dr. CLELAND, of Mercer county, Kentucky.

The proposed work will consist chiefly of a series of numbers, entitled "CAMPBELLISM," which appeared originally in the Western Luminary, with amendments and large additions of entirely new matter, by the author.

The necessity for the publication of some such work as this, at the present juncture, must be obvious to every friend of orthodox religion, at all acquinted with the condition of the church in the Western states. The pernicious and destructive heresy which is so ably combatted and refuted in the proposed publication, should no longer be permitted to threaten the peace and purity of the church of Christ, without a serious effort to counteract, with the weapons furnished by *truth*, its deleterious influence. Dr. Cleland is well known as a talented and popular writer. His present effort fully sustains the reputation he has heretofore gained, as an able defender of the faith.

As it is designed to publish the proposed work by subscription, it cannot be put to press until a sufficient number of subscribers are obtained to justify its publication. Clergymen and others of the several orthodox denominations, who are friendly to the publication, will confer a favor and promote the cause of truth, by procuring and forwarding subscribers, as soon as practicable.

TODD & SKILLMAN.

TERMS OF PUBLICATION:

The work will comprise a pamphlet of about sixty pages, octavo, and will be furnished at the rate of *twenty-five* copies for five dollars, and a larger number in proportion. Owing to the very low price at which the work is to be furnished, subscriptions for a less number cannot be received, unless paid in advance, and conveyed to us free of charge; in such cases it will be 25 cents per copy.

It is recommended, that individuals unite in companies, and forward their orders for *twenty-five* or more copies.

As numerous applications have been made for the work by individuals living in distant parts of the country, we would remark, that it will be so arranged that persons ordering *twenty-five* or more copies, (accompanied with the money,) can have them forwarded by mail to any part of the United States, at an expense of postage not exceeding *eight cents* per copy to the most distant. Such orders, (*post paid,*) will be thankfully received and promptly attended to.

☞*Persons procuring subscribers will please return the subscription papers by the first week in November next; as it is desirable the work should be issued as soon as practicable.*

Lexington, September 4, 1833

Copper, Tin, and Sheet Iron MANUFACTORY.

☞Sign of the GOLDEN COFFEE-POT.☜

Miller & Farrar,

(Main Street, one door below J. McCauley's Grocery)

RESPECTFULLY inform their friends and the public, that they have commenced, at their stand, the manufacture of every article in the above mentioned line of business; and where they keep constantly on hand for sale, a large assortment of ware of the best quality, which they will dispose of upon the most moderate terms. Their experience in business will enable them to execute all orders in their line with neatness and despatch; and they pledge themselves that their articles shall not be excelled in quality of material, workmanship, or cheapness. Merchants, and all others, wishing to purchase, are invited to call and see for themselves.

MR. MILLER having worked seventeen years at the Copper Smith business, and having had for the last seven years much experience in making Pipes for Steam Engines, Copper Cistern and Liquor Pumps, they are able to warrant their work as being cheaper and better than any ever manufactured or sold in this city.

☞Tin ware exchanged for old pewter.

MILLER & FARRAR.

Lexington, Aug. 14, 1833. 5–tf

LEXINGTON *Hat, Boot and Shoe Store.*

JOHN LITER,

(*Late Foreman of Philip Spare,*)

HAS opened at the above establishment, a large assortment of *Umbrellas, Hats,* and *Ladies' and Gentlemen's Boots and Shoes,* of both Eastern and Lexington manufacture. He invites the attention of the public to his stock. He has made arrangements to be constantly supplied with the *best* and *most fashionable* articles in his line from Philadelphia, and is manufacturing Boots and Shoes of every description, which he will sell on reasonable terms.

Immediate and constant employment will be given to *TEN or TWELVE* steady, capable *WORKMEN.*

☞WANTED TO HIRE—*Five or six Negroes,* who can make good coarse Shoes.

Lexington, Sept. 11, 1833. 9–tf

BOOTS AND SHOES.

GEORGE ADAMS,

RESPECTFULLY acquaints his friends and the public, that he is now making up and will keep constantly on hand, an elegant assortment of Boots and Shoes, for Gentlemen and Ladies' wear, which he offers for sale at his shop on Upper street, opposite the City Porter House, on the most liberal terms, for cash.

WANTED IMMEDIATELY,

EIGHT OR TEN Journeymen Shoe-makers, capable of manufacturing first rate boots and shoes, to whom liberal wages will be given.—Also, three or four APPRENTICES to the Shoe-making business. GEO. ADAMS.

Lexington, Sept. 4, 1833. 8–tf

MIDWIFERY.

THE Subscriber respectfully informs the public that she has removed to the city of Lexington, and intends to practice her profession, having been engaged in the practice of midwifery for eight years. She has read the best practical writers and studied under Elizabeth Walker, her mother, lately deceased, and from the success which has attended her labours, she hopes she will be able to give ample satisfaction to all ladies who may think proper to patronize her. Place of residence opposite the house lately occupied as the Western Luminary Printing Office, on Main street

HELLEN HERRING.

Lexington, Sept. 11, 1833. 9–tf

JOHN M. HEWETT,

TRUSS, BANDAGE, AND SUSPENDER MANUFACTURER,

Opposite Washington Hotel,

Corner of Short and Main-Cross Streets,

LEXINGTON, KY.

TRUSSES of all descriptions, for every kind of Rupture. Suspensory or Scrotal Bandages. Riding Girdles of all kinds, (with and without springs,) with private pockets. Medical Pocket Cases for phials or instruments.—Ladies' and Gentlemen's Back-stays. Suspenders, a great assortment of all kinds. Female or Parturition Bandages. Uterine Compress Bandages—a late invention, of great importance to those who practice midwifery—(demonstrated and recommended by Professor W. H. Richardson.)

☞The above articles will be sold low for cash, wholesale or retail.

Lexington, July 31, 1833. 3–by

Transylvania University.

MEDICAL DEPARTMENT.

THE LECTURES in this institution will commence, as usual, on the 1st Monday of November, and terminate on the 1st Saturday in March. The courses are—

Anatomy and Surgery, by Dr. DUDLEY,

Institutes of Medicine and Clinical Practice, by Dr. CALDWELL.

Theory and Practice of Physic, by Dr. COOK,

Obstetrics and Diseases of Women and Children, by Dr. RICHARDSON.

Materia Medica and Medical Botany, by Dr. SHORT.

Chemistry and Pharmacy, by Dr. YANDELL.

During the entire term, the Professor of Anatomy and Surgery lectures nine times each week, and the other Professors daily, Sabbaths excepted. The fees to the entire course, with matriculation and the use of the Library, amount to $110. The graduation fee is $20.

The cholera having left it, Lexington now enjoys its ordinary health.

By order of the Faculty,

C. W. SHORT, M. D., *Dean.*

July 31, 1833. 3–3m

New Drug and Chemical STORE.

GEORGE W. NORTON,

WHOLESALE & RETAIL DRUGGIST,

Opposite the Library, Main-Street, Lexington, Kentucky,

IS NOW receiving from PHILADELPHIA and BALTIMORE, an extensive Invoice of

FRESH MEDICINES.

The stock, consisting of near 100 packages, includes a general assortment of *Drugs, Medicines, Patent Medicines, Paints, Dye Stuffs, Surgical Instruments, Glass Ware, Perfumery, &c.*

From the pains he has been at in selecting the best of every article, together with his exertions to please, he hopes will secure him a share of public patronage.

Physicians and others are respectfully invited to call and examine his stock.

☞All orders from Physicians and dealers in Medicines will be thankfully received and carefully attended to.

Physician's prescriptions neatly and accurately compounded.

☞Medicines delivered at all hours of the night.

June 5, 1833.—48–tf.

NEW GOODS FOR 1833.

JAMES G. M'KINNEY & CO.

ARE now receiving their first supply of SPRING AND SUMMER GOODS, consisting of all articles necessary for this market: Such as very superior Cloths and Cassimeres, all colours, a great variety of Goods for Summer wear for men and boys, painted Muslins, Calicoes, Ginghams, Silks, fancy Hankerchie s, Colerain Linen of extra quality, &c. Also a general assortment of Hardware, Groceries, &c. which as usual, will be sold at a small advance to purchasers to sell again. We invite their attention.

Lexington, April 24, 1833—42–tf.

Pocket Bible Dictionary.

A POCKET DICTIONARY of the Bible, edited by Archibald Alexander, D. D. and published by the American Sunday School Union, 546 pages. This Dictionary contains a greater number of articles and more matter than any work of the [illegible] now published; and its great advantage over all other similar works, is, that it explains and defines such terms as teachers and common readers of the Bible wish to have explained, such as [illegible]ss, accursed, appeal, arrow, ascension, assurance, astrologers, atonement, &c. It gives the definition of theological terms, and the illustration of religious doctrines and precepts and ancient customs and manners, as well as a knowledge of the geography, natural history and biography of the Bible.

Julia changed; or the true secret of a happy Christmas, illustrated with a variety of cuts.

The Ringleader, a tale for boys, illustrated by a variety of fine original cuts.

The Only Son, or the history of Jonah Ross and his mother, a beautiful story for boys; illustrated by a great variety of fine original cuts, will be published in all next week.

CHILDREN'S BOOKS.—A large assortment of cheap reading books, of every size, for children and youth, prepared with great care, and illustrated and embellished in various forms, may always be found at the American Sunday School Union Depository, No. 146 Chesnut st. nearly opposite the Arcade; and at the Sunday School Depository in Lexington Ky.

L. STEPHENS, *Agent,*

July 24.—2by *For the Lex. Depository.*

MERCHANT TAILORS' FASHIONABLE STORE.

No. 2, Cheapside, Lexington.

WILLIAMS & WILSON

HAVE just received and are now opening a full and splendid assortment of the latest and most fashionable style of

Cloths, Cassimeres & Vestings,

Consisting of every variety of colour and quality, suitable for Gentlemen's dress and wear; also Hosiery, Suspenders, Shirts, Dickeys, Collars, Stocks, Handkerchiefs, Gloves, Umbrellas, Walking Canes, Pocket Books, Guard Chains, &c. &c. A small assortment of

Ready-Made Vests & Pantaloons.

and many other articles appertaining to Gentlemen's wear, too tedious to mention. ☞Please call and examine.

☞*Latest Fashions just received.*

N. B. All orders from a distance thankfully received and promptly attended to.

June 5. 1833.—48–tf

HATTING BUSINESS.

JOHN STEEL

RETURNS his thanks to the public, for the very liberal encouragement he has received from them, and in order to serve his friends and customers more promptly and better, he has taken into co-partnership with him, **WILLIAM TOD,** Jr. who will take charge of our Manufactory, personally. Mr. Tod has worked in most of the Eastern Cities, and made himself thoroughly acquainted with the latest improvements of the trade in all its branches. By our close application to business and great desire to give satisfaction, we hope to merit an increased share of public patronage. The business to be continued at the old stand at the corner of Main and Main cross st. under the firm of

STEEL & TOD.

N. B. One or two Apprentices who can come well recommended, will be taken to learn the above business.

S. & T.

Lexington, October, 31, 1832—18–1y.

NEW AUCTION *And Commission Store.*

THE undersigned has commenced the above business, and will be ready to attend to sales either public or private, at his Auction room, on Main-street, opposite the Post-Office. F. MONTMOLLIN.

Lexington, Ky. October 31, 1832—18–tf.

NEW GROCERY AND PLANK YARD

JOHN SHROCK, has the pleasure of informing his friends and the public generally, that he has commenced the Grocery business, in connexion with a Plank Yard, formerly owned by Mr. B. Blunt. He has a first rate assortment of family Groceries, such as Tea, Coffee, Loaf, Lump and New-Orleans Sugar, Spices, Pepper, Lamp Oil, Fish, Molasses, Cheese, Nails, &c &c.

Also: A general assortment of Planks, Scantling, and Cedar Posts, &c. all of which will be offered on as good terms as they can be had in Lexington. The establishments are placed under the management of J. S. Freeman, whose attention to the business, he hopes will merit a share of public favor. The attention of the public is respectfully invited.

Lexington, October 24, 1832—17–tf